Suſpiria Eccleſiæ & Reipublicæ Anglicanæ.

The ſighs of the Church and Common-wealth of ENGLAND:

OR,

An Exhortation to Humiliation, with a help thereunto.

Setting forth the great corruptions and miſeries of this preſent Church and State, with the remedies that are to be applyed thereunto.

By THOMAS WARMSTRY D. D.

Iſa. 59. 1, 2. *Behold the Lords hand is not ſhortned that it cannot ſave, neither his eare heavy that it cannot heare. But your iniquities have ſeparated between you and your God, and your ſinnes have hid his face from you.*

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To the High and Mighty Prince CHARLES Prince of *Wales*, and Heire Apparent of the Kingdomes of *England Scotland* and *Ireland*,

Increaſe of Grace, Honour, and Happineſſe.

Great Sir,

I *Here preſent you with the ſad portraiture of the* waſted and diſtreſſed Church and Kingdome of England, *which as it is both the* ſubject *and* partner *of your* Fathers

thers ſorrowes, *ſo it is now become the* object *and* matter for your Honourable Actions. *Many* great *and* glorious ſpirits *have loſt their* ſplendour for want of worke, *and many others have failed of* true excellency by miſemployment, *whilſt the* greatneſſe *of their* achievements *and* victories *have been* blemiſhed *with* injuſtice *and* impiety, *and for want of a* right ground *of their enterpriſes*, *their* conqueſts over

over the rights of other men *have been but* ſplendida peccata, magna latrocinia. *God hath provided better worke for you to do;* Iuſtice *and* Honour *lye equally before you, and offer you a large* ſphære *for ſo* bright a Planet *to move in; Since your buſineſſe is not to* oppreſſe, *but to* deliver *your* oppreſſed Father, *and his* people; *not to* invade other mens rights, but to recover your owne: *That you may be the* Inheritour *at*

once of the valour *of your* Grandfather, *the* Great Henry of France; *and of the* Iuſtice *and* Piety *of your* Father, *the* Great Charles of England. *Of which two,* whether was more glorious, the former in the proweſſe of his doings, or the latter in the conſtancy and patience of his ſufferings, may be the great controverſie of Ages to come. *Both theſe together are* a paire of golden Spurres *preſented unto*

your

your Highneſſe *to ſet you forward unto* high undertakings; *that you may give the* Crowne *unto the* Stories *of your* Anceſtours; let the foundation of your enterpriſes be Religion, *and then you may expect that the* great God will finiſh them with a golden roofe of ſucceſſe, which is the hearty prayer of him

Who is a moſt humble and faithfull Subject of your Fathers, and honorour of your Highneſſe.

Thomas Warmſtry.

An Errata of the most remarkable Faults.

PAge 11 line 5. for cause read case. p 15. l. 17. for limed r. livid. p. 46. l. 9. for an r. and p. 53. l. 6. r. it not. p. 89 l. 18 r. moneths. p. 94. l. 3 for one r. on. p. 97. l. 19. for lawguid r. languid. p. 123. l. 10. for teares r. tares. p. 146. l. 2. r. *Satyras*. p. 147. l. 6. r. *prater* p. 148 l. 11. r. wooe. p. 170 l. 9 r. στερεὰ. ib. l. 10. r. ἐχόντων. p. 191. l. 15. r. in these p. 219. l. 13. r. *Sacerdotalis* p. 245. l. 17. r. *of the Ministry*. ib. l. 18 dele will. p. 247. l. 19 r. *nostrarum*. p. 279 l. 6. r. ἀναζωπυρεῖν. ib. l. 13. for argued r. agreed. p. 334 l. 16. for tyranny r. tithing. ib. l. 20. κατηχήτι. p. 384. l. 5. r. unhappines. ib. l. 20. for *in terrar. interea*. l. ult. for *viz* r. *sanctis*. p. 385. l. 6. r. *prodessent omnia*. p. 389. l. 7. r. amoroas. p. 417. l. 3. r. are as. p. 494 l. 5. r. *Chap*. 5. p. 519. for to r. too. p. 523. l. 2. dele our. p. 530 l. 19. r. of the.

In the Help for Humiliation.

Page 9. l. 2. dele stood. p. 28. l. 6. dele and l. 7. r. and turned.

To

To the two Houſes at Weſtminſter.

IT is ſtoryed of the moſt high God in the moſt ancient Records of the holy Writ, that in the ſeverall periods of his great worke of the world, he ever and anon took the ſurvey of the reſults of his operations, and as it is ſaid of every particular proſpect that hee made of them, *That God ſaw that it was good*, ſo it is the ſentence given of the full ſumme in the concluſion of them all, *That God ſaw every thing that he had made, and behold it was very good.* It is not imaginable why the *divine Architect* ſhould

should stoupe so farre unto the resemblance of a *humane Me-thod*, but that it was his holy pleasure so farre to limit his own power and wisdome in his performances, that his operations might be at once both the *matter* of our *admiration*, and the *Patterne* for our *imitation*, otherwise as his *omnipotent power* could have made all things in a moment, so his *omniscient wisdome* was too fully satisfied, of the unblemishable clearenesse of all those streames that were to flow from the immaculate and abounding fountaine of his perfection, to stand in need for himselfe of any after-game of wisdome to be plaid in the survay of that opifice

which

which was made by that hand that could do nothing amisse; It was then without doubt not for his need, but for our instruction: To teach us this lesson, That *as it concernes us to be well advised beforehand of the uprightnesse and convenience of those things that we undertake, so by reason of the manifold infirmities, and the great liablenesse to failings and miscariages that are in us, in the mannage of our best intentions, and most upright designes we should adde unto our care of the predisposing of our actions in that we have to do, a frequent survay of the severall events and effects of our performances in the examination of that which we have done.* And both

these as they are very convenient, and challenged by humane weakenesse of us in all sorts of our undertakings, so are they indispensably necessary in those workes that are of most weighty and momentaneous concernment. This rule then that is commended unto all by that most *speaking* and *emphaticall* example of the *Almighty*, is much more than ordinarily urgent upon you, who have had those works in your hands, than which it is hard to find any of greater weight and hazzard within the *Spheare of humane actions*: That is to say, the rectifying, or marring (which indeed hath been your businesse) of those two great bo-

dies

dies of humane society; The *state of a Church*, and *of a Common-wealth*, whereupon the whole entire *good* or *evill* of mankind, both *temporall* and *eternall* under God do depend; whether you have in so great an *exigent* used that sincere and Christian *forecast* for the right and *just platforming* of your designes and undertakings as was requisite, is a question too late now to be asked, for the maine purpose of that inquiry: *Deliberatio non cadit in praterita*, but yet it may be to some purpose for you to consider even of that, and if it be not altogether against the rules of Logick, to gheſſe at the premiſes by the conclusions, we ſhall find too

much evidence from the Products, to beleeve that so *wretched a building* (if a matter of so cleare ruine may be called so) had none of the best *models* in your first and earliest thoughts, and addresses to this affaire. But we have good reason to be yet so charitable toward you, as to allow you some share in the truth of that old saying, that *Nemo repentè fuit turpissimus*, and to beleeve that you have been so far deceived by your selves, and one more whom I lust not to name, as that you have both deserted and forgotten your first *Intentions*, as you have your first *Declarations* and *Expressions*, and that the *Platformes* that you laid in

the

beginning, (however perhaps they were faulty enough) yet were not halfe so confused as the *edifice* you have raised, but however innocent that may be thought to have been, you must looke to answer for the structure of every part of that *Babell* that you have set up. If you can thinke to carry on your businesse so safely, as to fordoe all possibility of a *reckoning to any upon earth*, yet I can assure you there is *One in heaven*, that maugre all the *shuffling*s and *riglings*, the *Muses* and *refuges* that you can use or contrive, will be sure to have an account from you.

It will therefore be very seasonable for you to take some

pause a little from your pursuit, and before you do proceed any further, to looke back a while upon the progresse that you have made, and to take the survey of the worke that you have done, and I am fully assured that unlesse you looke with some other light upon your Fabriques than that wherewith God lookt upon his, you cannot see what you have done to be very good, but will rather find it to be desperately evill; for such is the contrariety between Gods worke and yours, that it can hardly otherwise be determined, but that if his were very good, yours must needs be evill.

His worke was a worke of *Creation*,

Creation, yours hath been a worke of *Destruction*; and if *Creation* be *good*, *Destruction* is *evill*.

There is indeed a *destruction* which is *good*, but that is the *destruction* of *evill*, but yours hath been the *destruction* of *good*, of *Government*, of *Law*, of *Peace*, of *Religion*, of the *lives* of *Peaceable* and *Innocent* men; and if the *destruction* of *evill* be *good*, the *destruction* of *good* must be *evill*.

His was a worke of *light*, yours hath been a worke of *darkenesse*, and if *light* be *good*, then *darkenesse* is *evill*.

His was a worke of *Order*, yours hath been a worke of *Confusion*, and if *Order* bee

good, Confusion is *evill.*

And yet it may be some *good* to you in time to know and acknowledge it to be *evill*, that the *timely* sense of the *evill* of your *workes* may bring you to the *timely good of Repentance*; for this purpose I here take the *boldnesse* (and I doubt you will thinke it so) to offer you a view of this *scheme* that I have drawne of the sad *result* of your *Seven yeares Counsels and Actions*, in the *dismall* and *wretched Condition* whereinto you have brought this poore *Church* and *Kingdome*. A *spectacle* wherein I dare to tell you, that none among you can looke without remorse, unlesse they be *men of a neronian spirit*; we

read

read indeed of that *monster*, that he procured *Rome* to be set on fire, and when he had satisfied the lust of his *Diabolicall cruelty* in beholding the *flame* of that his owne *stately City*, to take off the *odium* of so inhumane an Act from himselfe, he charged it upon the *poore innocent Christians*, who were marked out as the *Malignants* of those times, as if they had been the only men that were the *publique enemies of humane kind*, and the chiefe *causes* and *Authors* of those *calamities* and *disasters*, which either by the *just judgement of God* upon the wickednesse of those heathens, or by their owne *malicious* and *pernicious practises* befell the

people amongst whom they lived, as *Tertullian* excellently expresseth it in that admirable *Apology* that he made for the Christians afterwards, *Si Tiberis ascendit in mœnia, si Nilus non ascendit in arva, si Cœlum stetit, si terra movit, si fames, si lues, statim, Christianos ad leonem: If the flood of Tyber ascended up into the wals, if Nilus did not overflow the fields, if the heaven stood, or the earth moved, if there were Famine, or Pestilence,* presently the cry was, *That the Christians must to the Lyon:* Let it not be forgotten in the examination of your consciences, whether you have not used this *Neronian Art* against some poore *suffering Christians*

in

in these dayes; whether you have not, as he did, set this poore *Kingdome on fire*, and when you have done, laid the charge upon them whom you have branded with the names of *Malignants* and *Delinquents*, as if they were the only enemies unto peace, and the causes of all the publique disturbances? If you shall be pleased to cast a serious eye upon this sad *Spectacle* which is laid before you, you will find much cause to embrace your part in that *advice* unto *Humiliation*, and *Repentance* which is offered with it: And it is now *high time* for you to *returne*. Doe not thinke it *too soone*, because you have yet some *delusions* left

of

of outward *prosperity* to deceive your selves withall; but remember that saying in *Boetius*, *Si miserum est voluisse prava, potuisse miserius: If it be an unhappinesse to desire an evill, it is a double misery to have the power to execute it*; and if this be true, it will easily appeare that yours is but *prosperity mistaken*, and that your *successes* may be reckoned amongst your greatest *disasters*, & affoord work rather for Humiliations than Thanksgivings, since the matter & subject of them is in actions of that nature that have the *Laws* both of *God* and *man* against them; For my part (saith Philosophy in the same *Boet.*) *Si vehementer [illegible] punire desiderarem hominem*

minem improbũ, nec flammas, nec rotas, nec tormenta ei instituerem, verùm honoribus, auro, argento & divitiis rumperem, eumque plenum usque ad os ipsum foret, amotâ retractâ virtutem & paradisum ei ostenderem, cujus alteram prodidisset, alteram perdidisset. If I had a desire (saith he) to punish a wicked man to the purpose, I would not allot unto him either the scorching of flames, or the anguish of the Wheeles, or any other torments, but I would rather burst him with honours, and with riches, untill he were full unto the very mouth; and then would I draw the Curtaine, and give him a sight of the beauty of vertue, and the joyes of paradise, the one whereof he had betrayed

and

and last the other. Beware in time (I heartily beseech you) of this *Art* that *Sathan* hath so long time made use of to *waft* you on by the pleasing *gale* of your outward *prosperities* & *successes* in your *sins*, that he may at length ere you are aware *sucke* you into the *unremediable Gulph* of *perdition*. He helps you to put *Golden chaines* about your *necks*, that therewith he may draw you unto *eternall miseries*; *stinking lakes*, and *filthy ordures* are never more *pestilent* then when the *Sun shines upon them*: And *evill designes are then most dangerous* even to those that are the Authors of them *when they are in their greatest glory*: As for you,

it

It hath been *Gods mercy* unto you (if he shall give you grace to embrace it) to give you of late divers *admonitions*, and severall *Antidotes* against such *delusions*. You have had your *clouds* as well as your *Sun-shine*, and when you promised your selves nothing but *fair weather*, as if you had had the *Ordinances* of *heaven* at your *beck*, you have yet met with some *unexpected overcasts* that have put you into *melancholy fits*, to mind you that there is *one above* that *swayes the courses* of the *world without your Votes*, that can at his pleasure in the smallest moment *turne about the hearts and affections of a people*, *and tumble downe the* securest

wicked-

wickednesse from the greatest height of presumption unto the lowest depth of desperation. But if all those *changes* that the Lord hath sent upon you, those *crosse-encounters* of his *justice*, and *fiery flashes of his displeasure* wherewith he hath met you in your unsanctified enterprises, have left so small an *impression* upon you as not yet to unbewitch you from your *conceited prosperity*, but that still you believe your selves to be in the *ascendant* of your *motion*; yet I shall desire to have leave to tell you that it is the *best season* you can take for your *Conversion*: *when wickednesse most smiles it is most a Traitour.* The *kisses* of it are but like the *kisses* of

Judas;

Iudas; the *promises* thereof are but *deceitfull baites* to make you *swallow* downe that *hooke* the deeper into your *bowels* which is *hung* fast upon the *line of Satan*. It may beare you in hand that it will make you *a glorious Parliament*, but in the end it will *performe* it no better unto you, than you have *performed* the like unto His *Majesty*, *that you would make him a glorious King*. Instead of that *Throne* you *dreame* of, you may *make* at length and find your selves in a more *dismall prison than that you have bestowed upon Him*, and then you your selves may taste the *dregs* of that *poysoned cup* which hath been *mingled*, &c. I heartily beseech you to

prevent

prevent it: and if you will *prevent* it, you must not *delay* it, nor bring any *pleas* of your seeming *prosperity* against your selves, to perswade you to be any longer held in the *snare* of *Sathan*, because it may seem to be of a *silken texture*; but break through all the *flattering charmes* and *entanglements* of your *sinnes*, and returne unto *Loyalty* to your *God*, *unto your King*, and to *compassion* unto your *wasted Country*. I would to God it might please him so to worke upon your hearts, that this my poore hearty advice might be taken by you. How happy might you make both your selves and us? How might you yet (by Gods assi-

stance)

stance) *buoy* up the *drowned vessell* of this *Church* and *State*? how might you *glorifie God*? Increase the joy of the Angels in heaven? and gaine eternall honour unto your selves?

Saint *Augustines retractations* were his greatest *glory*; and could we see a *retractation* from you, and see it now, whilst you are yet in so much vigour, as that it may be taken for a voluntary from you, who would not embrace it, hugg it, and admire it? and passing by the thought of all former miscariages, *admire* you for it? who would not write you in *Letters of Gold* in their memories, as the *great examples of true piety*, as the *great patternes* of the

victo-

victory of grace, as the great disappointers and bafflers of Sathan, as the great vindicatours of the selfe denyall of Christianity; If you desire to be resplendent and glorious, this were an act that would truly make you so, and render you almost the wonder of the world; And such a one as would make all your forepast miscarriages to come in for aggravations of such your stupendious goodnesse.

Would you be Conquerours? This is the way to be truly Conquerours, Conquerours of your selves, Conquerours of sin, Conquerours of corruption, Conquerours of His Majesty, whose heart you could not chuse but even captivate, I am perswaded,

by

by such a worke, and make him *more your prisoner* than he is, even when he shall be *at his greatest liberty*.

Conquerours of all the *Loyall Party*, (of all I dare say that are truly Loyall,) yea, even of their very *soules* and *affections*, and that by an *happy* and *unbloudy victory*; nay, me thinkes it were even to overcome them in this too: To make them even ashamed of their poore constancy, and to allow you the right hand of fellowship even in Loyalty.

Since however the devill and corruption doth deceive us, *It is more glorious, and a more noble triumph of vertue, to forsake a vigorous and prosperous wickedness*;

neſſe, than to adhere to afflicted righteouſneſſe. Be perſwaded then to do this *miracle of repentance*, and thereby *get an heaven unto your ſelves, and plunge the devill into another hell*, by deceiving him and the powers of darkneſſe of their ſo great and aſſured an *expectation* of your ruine, that the *Engliſh Story* of this our time (to recompence all the ſad pre-eminences of wickedneſſe that have been amongſt us,) may yet *dazzle the eyes of other Nations and ages*, with two ſuch *reſplendent and unparalelled Iewels*, with ſo *bright a Starre*, and ſo *cleare a Conſtellation*, ſhining forth in ſo *gloomy* an *horizon*: *The admirable patience of an afflicted*

King,

King, and the strange repentance of a misguided Parliament; what shall I say? Thinke upon your *King*; thinke upon your *bleeding Country*, your *endangered soules*; Thinke upon *God*, and upon *that account which you must one day make before him for your actions*. Cast your eye upon this *prospect* you have before you, and consider what you have done. I shall conclude as *Tertullian* once spake unto *Scapula* in an Argument not much unlike this unto you; *Parce tibi si non nobis, parce Carthagini si non tibi: If you will not spare us, spare your selves. If you be mercilesse unto your selves, yet be mercifull unto poore England, to bleeding Ireland. The God*

of

of heaven yet worke upon your hearts to his glory, your owne comfort, and the preservation of his Church and people; So prayeth one that heartily wisheth your conversion and salvation.

THO. WARMSTRY.

An earnest exhortation to the people of *England* to Humiliation and Prayer unto Almighty God, for the obtaining of his mercy in these miserable and sinfull times.

WHen I consider how many powerfull Orators God hath sent unto our Nation to declame unto us upon this Theame, in those many and heavy afflictions which he hath laid upon us; It might well seeme needlesse for me to speake in an argument that is

ſet on with ſo much eloquence from heaven. But when on the other ſide I remember how deafe wee have beene unto all thoſe Orators, it might well be conceived a thing hopeleſſe for me to be heard, where ſo many and ſo earneſt pleaders from heaven have not obtained an hearing.

Not a ſtroke that God hath laid upon us, but hath brought with it an admonition unto humiliation and Prayer.

The Word of God, and the rod of God are but ſeveral preachers in a divers dialect of one and the ſame doctrin. The word ſpeakes it more clearely: The Rod more terribly: The Word is the interpreter of the Rod

and

and the Rod the quickner and enforcer of the Word: In the Word God dictates his Rules and Precepts, and calamities are as it were the Presse of the Almighty to imprint them upon the Tables of our hearts. Affliction urgeth us to every duty, but to none more properly then to humiliation and prayer.

The Rhetorique thereof hath been so powerfull, that it hath convinced Hypocrites, and even meere naturall men. It was so powerfull that it brought downe *Pharaoh* and *Ahab* to do something in humiliation. Though they came short of the full performance; it forced some expressions even from

corruption it ſelf, it overcame the ſtubborneſſe of rebellious Iſrael, although their hearts were not right toward God; yet whilſt the hand of the Lord was upon them in the multiplied laſhes of the divine indignation againſt ſin, they durſt not ſtand out in a profeſſed oppoſition, but fell downe proſtrate at the incenſed divinity, *Pſal.* 78. 34. *When he ſlew them, then they ſought him, and they returned and enquired early after God, and they remembred that God was their Rocke, and the high God their Redeemer.*

It was prevalent upon the naturall temper, (for we know no other that hee had) of the Shipmaſter in *Ionah*, ſo that he could

could become the reprover of *Ionah* for his sluggishnesse, and exhort him to the necessary duty of supplication to the divinity, *Ionah* 1.6, when the storme was violent upon them, hee thought it strange that *Ionah* should be asleep and forget to pray. He came to him and said, *what meanest thou O sleeper, arise call upon thy God, if so be that God will thinke upon us that we perish not.*

It is a Doctrine that nature it self it seemes can heare from the mouth of present distresse and anguish, a voice of God that overcommeth the deafenesse of those that are spiritually dead: A principle much below Christianity, that was legible in the

dark and gloomy glimmerings of corrupt humanity: That it concernes men to seek for help of God in the time of danger, and anxiety. Yea some have thought that it hath been forcible enough, to improve the bruitishnesse of meere sensible creatures, and to teach them some motions toward God and heaven in their extreame necessities; *The Lions roaring after their prey seeke their meate of God*; who *prepareth for the Raven his food, when his young ones cry unto God? Iob* 38 41.

And although that of *Lorinus* be good Commentary, that it signifies, that God is invocated by them, οὐ λόγῳ ἀλλὰ τῇ φύσει, not by the clamour of language but

but by the cry of their neceſſity, which God is pleaſed to heare by the holy eare of his providence, ſo farre as to extend his care herein unto thoſe bruitiſh Creatures; Or that of *Simeon de Muis* upon the 104. *Pſalme*, That theſe bruitiſh Creatures are ſaid to ſeeke their food of God, whoſe office it is to provide for all, in the like ſence, wherein we may ſay, that the child by his cry asketh food, or the Teat of the mother, which yet knoweth not the mother.

Yet I find *Euthymius* brought in for the Author, that many men have often ſeene it in the time of famine or drought, that thoſe brutes have lift up their eyes unto heaven, as if they did

by an ineffable kind of language call upon their Creatour for a supply.

And is it not a shame that wee should bee such dunces in Piety, that we should be of a lower forme therein than the beasts themselves? that wee should be set to learne to seeke God in affliction of the Ravens and the Lions, and yet come short of the lesson?

It was an ignominious reproach that lay upon the ingratitude of Israel, *Isa.* 1. 3. That the Oxe knew his owner and the Asse his Masters Crib: And yet Israel did not know nor consider the bounty of God who was so liberall a Master toward them; at whose hand they

they were continually fed, at the breasts of whose providence they continually sucked: who bare them in the armes of his mercy, and carried them in the bosome of his compassion.

The Wiseman without doubt intendeth to shame (as well as to instruct) the sluggard when he sets that Truant to Schoole unto the Pismire, that he may learne industry and providence of that little Mistris.

And certainly *Iob* meant it for no grace unto the Schollers he was instructing, when he sends them for learning in matter of providence to the Beasts and Foules, to the Earth and to the fishes. And what a dishonourable stupidity is it

in us; that Affliction should in any sense worke that upon naturall men, upon meere hypocrites, yea upon bruit creatures, that these should in any signification be said to seeke to God in the time of affliction; And that we cannot learne this lesson of the same Master. It is time for us to disclaime our very humanity and kind, and to yeild up all the prehemінence thereof unto the meanest of those creatures, if wee suffer them to outgoe us in Religion too, as well as they are beyond us in many other perfections.

And yet alas how dull have we approved our selves! How many severe Masters hath God set over us for the purposes? To teach

teach us these so low and mean Lectures of Piety: To seeke for deliverance from God in the time of our trouble, at least when the cause is so with us, that we can see no hope of attaining it any where elses; that we should at least make God our *Commenim* as it is said, and betake our selves to him when all other helpers reject us; that wee should make him our last refuge, if we will not make him our choise; and yet how poore proficients have we proved our selves herein? Are wee such sworne fooles that experience can teach us nothing after so long a Prentishp of misery? Are we so fast asleep that no Thunder can awake us? So

dead

dead in our *Lethargy*, that wee cannot feele so many bloudy gashes that the Sword of the Lord hath made upon the wounded and dying body of our Nation? that we have no sense of the scorching and the scalding of those flames of the wrath of Heaven, which have so wasted and consumed us, and burnt away so many members of our Church and State unto ashes?

Have so many yeares pruning and digging about us made no cure at all of our barrennes? but that we will needs have that fearfull sentence, *Cut it downe, why cumbreth it the Ground*?

Hath the Cycle upon our bran-

branches beene ſo utterly uneffectuall, that wee will needs have the *Axe laid even to our roote?* that wee may be hewen downe, and caſt into the fire; becauſe wee will bring forth no good fruit unto God for all thoſe corrections wherewith hee hath chaſtiſed us?

Shall the Lord complaine of us, as once of Iſrael, *I have corrected their children in vaine; the Bellowes are burnt, the Lead is conſumed of the fire, the Founder melteth in vaine: for the wicked are not plucked away.*

Will neither the *Rod turned into a Serpent*, the wholſome Rod of Government that heretofore bore Almonds of Peace, and Plenty, and happineſſe,

nesse unto us, turned into a Serpent of oppression and violence; that hath stung so many of us even unto death?

Nor the waters turned into blood? The cleare and pleasant streames of concord and prosperity wherewith this Land of ours was heretofore watered and refreshed; turned into a red Sea of Christian blood shed so abundantly among us.

Nor the Frogs, the spawne and progeny of corruption, that have so covered the face of our Nation; those multitudes of errors and heresies and blasphemies that do swarm in our Egypt, which have made it to stink in the nostrils of the Almighty.

Nor

Nor the lice of beggery and bondage: Nor the Flies of Oppreſſours that ſit galling upon our ſores, and have corrupted the Land wherein we live: Nor the literall murrins that have deſtroyed our Cattle: Nor the Biles and blaines of the Plague and Peſtilence, that have tranſplanted ſo many Colonies weekely into the Land of darkeneſſe where all things are forgotten: Nor thoſe more pernicious Biles and Plagues of the body of the State, whole ſwelling Tumours of ambitious Tyranny, and limed ſpots of corroding envy, are ſad preſages of the approaching death of this poore Nation. Nor the terrible and waſting ſhowers

wers of haile that have bin shot against us from heaven in many judgements, and from the engines of war and enmity, that have been upon man and upon beast, mingled with the raging fire of desolating devision: Nor the *Locusts* and *Caterpillars* that have devoured the fruit of our Land in the field; nor those armed ones that wast our provision in our houses and habitations, and eate up that which hath escaped the former.

Nor the *darkenesse* of Atheisme and infidelity that hath obscured us; nor the *destroying Angell* that hath been sent forth against us, and hath cut off so many of the *first-borne*; and of the chiefe of all the strength

ſtrength of our nation: will not any of theſe I ſay, nor all of them worke upon us, nor ſoften our hearts, that we may let them go from that hard and vile bondage of ſinne to which we have inſlaved them, That Ægypt of ungodlineſſe, where in they are in ſervile captivity; that they may go &do ſacrifice unto the Lord in the offering up of the holocauſt of a broken and contrite ſpirit, and the incenſe of earneſt and ſincere prayers and ſupplications unto God for mercy? Are we ſo hardened in our ſtubbournesſe with *Pharaoh* and his people, that nothing will take us off from the purſuance of our ſins? but that wee will needs

follow them on desperately, even into the midst of the Sea of the fury and rage of our incensed God; that wee may bee utterly overwhelmed and swallowed into destruction.

Do we not yet perceive that we are miserable and wretched? Do we not yet feele that wee are caught, that we are intangled in the snares of confusion and destruction from the Lord? That whithersoever we flie, and which way ever wee run, the bearded arrow of the anger of the Almighty still sticketh fast in us? The fire of his indignation still meeteth us in the face, and the threatning flames thereof have encompassed us round about

bour, so that we can finde no way to get out: we have turned this way and turned that way, and sought at every corner to make our escape from his fury, but still the Angell standeth with his sword drawne in our way, and we (like blind *Balaam*) cannot discover him.

It is now a long time, that this poore miserable Nation hath laine lowing and trumbling like a wild Bull in a net; wee have strugled, and bellowed, and foamed, and fretted, and tired our selves with striving to breake out; but the more wee have strugled, the more we have been entangled.

Wee sinke still more and more into the mire of destruction;

ction; The flouds and the billowes ſtill ariſe upon us, and we like the poore Dove can find no place to reſt our foote on, and yet we will not returne unto the Arke; wee have fled from it unto this Mountaine and to that hill, but the waters of deſolation ſtill aſcend up after us, and no advantage of ground hath ſecured us.

Our wounds are rankled, and Gangrened, and the fretting Cankers thereof have eaten even unto our hearts, and are ready to ſeize upon the very principles of life; and yet we delay to ſeeke for a recovery; we will not admit of any mortifying applications that may kill the rancour of theſe devouring

ring Ulcers, that we may preserve the being of this perishing Nation: Doe not bee so foolish as to thinke you are safe because the Sword is taking breath a while from the chase of your bloud, because it seems to rest it selfe for some houres after so full a meale as it hath made of the flesh and the carkases of this people: This temporary cessation (if you take not heed) may prove but a reenforcement of its violence, that may shortly returne it upon us with the greater rage, and gaine it but the better stomack and appetite to feast it selfe more freely hereafter in our utter ruine. You would not think him to bee a good Polititian, that

that ſhould preſently conclude the ſiege to be raiſed, becauſe the roaring of the Cannon of the Adverſary is intermitted for a ſpace; that takes every Truce for a concluſion of the quarrell: Such leaſures are many times but the gaining of opportunity either for the contrivance and expediting ſome new workes or deſignes that may prove more effectuall to more ſpeedy deſtruction; A giving of us leave to fall aſleep, that wee may bee ſurprized in our ſecurity and oſcitancy. Gods reſpirs of judgements if they be neglected by us, and not entertained with addreſſes of converſion and humiliation unto him, become not the removalls,

but the growths of our calamities; when his long ſuffering leadeth us not to repentance, it will delivet us up at length unto the greater condemnation: and every minute of his forbearance ſhall be ſet upon our ſcore, and be reckoned for by us in the advancement of our following miſeries. What though the inſtruments of death which he hath prepared be not for the preſent active upon us as heretofore? wee ſee yet they are ſtill brandiſhed againſt us; The miſtery of our deſolation wee ſee is working every day: The engines of our deſtruction are reſtleſſe in their motions, and nothing we ſee can ſtop them from the fatall bu-

busineſſe they have in hand: but they are ſtill haſtening on the ſad period of this once flouriſhing Nation, as if they had no price left them to purchaſe their owne ſafety, but by procuring the ruine of us all. The caſe is with us as it is ſaid to have been in *France* in ſome part of the Reigne of the Great *Henry* of that Kingdome: It is *impiety to ſpeake of Peace*, and *Treaſon to ſeeke it*. All the gracious tenders of a pious King offering the moſt precious jewels of his owne Crowne to buy the ſafety and preſervation of his people, and to diveſt himſelfe of his honour, to ſave the lives and the bloud of his poore ſubjects, are ſcornfully deſpiſed and

and thought unworthy of an answer; The great Masters of our calamities are become like the spleene in the body, which groweth bigg by the consumption of the rest of the parts. *Ephraim* is against *Manasses*, and *Manasses* against *Ephraim*, but both together against *Iudah*: *Pilat* is against *Herod*, and *Herod* against *Pilat*, but both agree together against Christ and against his Church. The publike misery is the common marke that they both shoot at from their opposite stations. The showers of bloud that have fallen amongst us, have not at all abated the lowring of the skies: but *The clouds have returned af-*

ter the raine, Eccles. 12.2. They are ſtill gathering more and more thicke and gloomy about us, and threaten us againe with a more violent tempeſt. The ſharp phyſick that we have taken, hath indeed weakened our body, but hath not at all cured us of our diſeaſes; The evill humours are ſtill predominant, and ready to caſt us into a relapſe, and to renew the paroxiſmes of our furious maladie. Doe you not perceive, that after all thoſe dreames of happineſſe, That ſome have ſo boaſted of to themſelves and others, in the ſad ſucceſſes of their proſperous impieties: who promiſed you *grapes* from thoſe *thornes* which they plan-

re-

ted and foſtered, *The Serpents root is yet ſtill alive.* The root of diviſion, diſcord, and ſedition; and that it is ready to *bring forth a Cockatrice*, and *the fruit thereof* to be a *fiery flying Serpent*; a *Serpent* for the poyſonouſneſſe; *fiery* for the fiercenesſe & rage; and *flying* for the ſwiftneſſe of that devaſtation wherewith it menaceth us.

What though wee have taſted deepe of the Cup of that *Red Wine* of the divine wrath and indignation, which was *filled and mixed for us* in the hand of the Almighty? Be not ſecure: The dreggs of that Cup it may be juſtly feared are ſtill behind: and if we will not ſeeke to prevent it by repen-

tance, this ungodly Nation must drinke them and wring them out. But *Lord if it be thy will let this Cup passe from us. Iudgment hath begun at the house of God*: in those persecutions and miseries that have befallen the Church and the faithfull people; it was Gods pleasure that they should begin the round: but the rest must looke to pleadge them at the last without a timely reconciliation unto God: and woe be unto them, whose lot it shall be to drinke the bottome of the heavenly fury. I feare we have yet seen but the beginnings of sorrowes; and that yet we may see that saying fulfilled, *Anglorum miseria ultima, pessima*, Mi-

dea-

deare fellow-Country men, whose preservation I heartily and earnestly long after. I that speake unto you am a man full of infirmities and sins, yet I hope I may say truly with that good woman of *Abel of Bethmaachah*, 2 *Sam.* 20. 19. That *I am one of them that are peaceable and faithfull in this Israel*. And though (I confesse) I should not be unwilling with her to throw *a Traitors head over the wall*; where it is necessary to prevent the swallowing up of the Inheritance of the Lord: yet I call God to witnesse, who knoweth that I lye not; that if I know my owne heart, there is not that man living upon the earth (maugre all the hard dealing

that I have met with from some in these times) whose safety and happinesse I would not willingly promote; and I heartily wish that the sufferings of my selfe and others that have been my fellow patients in that Phisicke which God hath administred unto us, and our Brethren in tribulation, may if God please, excuse all others of this Nation of what side soever they have been, from those draughts of miseries which are yet behind; but then I must beseech *you to be sensible of your miseries; That you will seriously lay your present condition unto your hearts, and those yet greater calamities that are impendent over us.* That we may be all induced

duced to joyne for the procurement of a releaſe. There is none more dangerouſly ſicke than he that is well in his ſickeneſſe: that is unſenſible of his diſeaſe, and takes his malady for health. And then ſecondly, I would faine put you in mind *of thoſe fountaines and rootes from which our calamities flow*, and upon which they grow and proſper, and will do ſtill if we prevent not, to our utter undoing.

And then thirdly, I would willingly perſwade you unto this truth (not that you may know it, for I doubt not but you do, unleſſe you be ignorant of the very naturall principles of Piety,) But I would faine preſſe it upon your affections

that it may bee operative in your hearts and lives: *That there is no possibility of obtaining a release from our distresses, a deliverance from those judgements which are befalne us, but from God, and that without him no outward meanes, agents, or indeavours can procure it us.*

And than fourthly, *That there is no way to obtaine this from God, but by repentance, humiliation, and faithfull prayer unto him*; that we may be stirred up all of us to set about these businesses, unto which I shal labor to incite you by some powerfull motives thereunto.

And then I would entreate you to accept my poore indeavours for your *direction*, and

guidance

guidance in the right performance of these workes, of farre greater moment than all Humane Counsels or Armies, and without which they will be all in vaine and pernicious unto us.

And after all, I shall offer my poore mites into your treasury, for *your help and assistance in the exercise of these duties.*

The Lord of heaven help me in the performance of these severall taskes, and give his blessing unto them for the good of this poore Nation, and to the eternall honour of his glorious mercy, to which I desire to be a poore servant, though most unworthy in this enterprise.

And the first thing that I have here to doe, is *to perswade you*

that you are miserable. That we may be sensible at length of the sad and wretched state of this Nation, both in regard of those evills that are already come upon us, and also those that seeme to stand at our doores ready to devoure us. As long as we are not touched with a sense of our evills, we are never like to looke after the remedies. The torment of the disease is the sollicitour of health, and the best advocate for the entertainment of the Physitian and the Physicke. There are two great baggs of poyson in the serpentine hearts of corrupted men, that doe above all others keepe us off from the cure of our spirituall diseases,

diſeaſes; preſumption or ſecurity, and deſpaire of mercy: The one keeps us from taking notice of our wretchedneſſe: The other renders us hopeleſſe of reliefe. And therefore the great Phyſitian of the Church though he be not wanting in his proviſion againſt all our ſickneſſes, yet he ſeemes in the generall ſcope of his compoſitions to have aimed at the removall of theſe two. Having ordained us two great Antidotes againſt them: The Law againſt Securitie and Preſumption; whoſe office is the diſcovery of the malignity of ſinne, both in its owne nature, and in the curſe and condemnation that it brings with it; For *By the Law* ſaith

ſaith the Apoſtle, *is the knowledge of ſinne, Rom.* 3. 20. And the ſame Apoſtle *Rom.* 7. 7. telleth us, that *he had not known ſinne but by the Law.* And at the 8. *verſ. Without the Law ſin was dead*; That is (as I conceive it may well be underſtood) that the ſenſe of ſin is dead: that it is not felt to be alive, but is in us like a Gangrene in a mortified member, that eateth on inſenſibly to the deſtruction of the body: and in the like ſignification wee may perhaps not amiſſe underſtand that which followes in the 9. *verſe*, *When the Commandement came, ſin revived and I dyed*: That is; Sin appeared to be ſin, the ſenſe of it was quickened, and thereby I

was

was mortified & humbled, &c. and thus the Law rouzeth us from our Presumption and security.

But because this Physick of it selfe is very destructive, and if it should be let alone, would never cease, till it had brought us to despaire, and so killed us with a contrary Disease. Therefore God hath ordained the Gospell for a Cordiall to abate and qualifie the violence of this Corrosive: to keep us from being desperate and hopelesse of health: to meete with the rigour and sincerity of the Law, and to hold us up in the hope of salvation, by the offers of mercy in Christ Jesus. The Law is like a Lance

to

to open our Tumours, and to ſearch our Wounds: but as the Lance of it ſelfe cures no ſores; ſo the Law of it ſelfe heales none, but makes way only, and prepares for the Goſpell, which applyes the ſaving Plaiſter thereunto. The Law is our School-maſter, and whips us unto Chriſt, by giving us a ſenſe of our ſinnes, and of the terrors of Hell, and the curſe that is due unto them: And then Chriſt heales us with the comforts of the Goſpell. And both theſe works muſt bee done in us, if wee meane to obtain our ſpirituall health; otherwiſe for want of the worke of the Law upon us, we may periſh through ſecuri-

ty,

ty, and never know what Diſ-
eaſe we dye of; or elſe for want
of the comforts of the Go-
ſpell wee may periſh through
Deſpaire. It may bee ſome
queſtion which of theſe two
are moſt pernicious, but they
are both deadly; and if the que-
ſtion be which is moſt univer-
ſally operative in its maligni-
ty, Security and Preſumption
will be found, I take it, by much
the more Epidemical plague of
the two; and that there are ma-
ny, yea very many more periſh
by this, then by that over-
whelming ſenſe of the greatnes
of their ſinnes, which renders
them hopeleſſe, and ſo help-
leſſe. The greateſt part of the
world dye of a Lethergy; the

Devill

Devill deales much in *Opium*, and Narcoticks, that ſtupifie the ſoule; and deales with men as Phyſitians uſe to doe with thoſe whom they uſe to cut of the Stone: hee firſt caſts them into a dead ſleep, and then cuts them and mangles them how he pleaſeth, whilſt they lye ſtill and quiet, and never ſo much as cry oh! nor flinch at it, nor ſtruggle againſt it, untill at length hee cuts out their very hearts and ſoules: Hee knowes his helliſh enterprize never goes on ſo proſperouſly, as when it moves ſecretly and undiſcovered. His great care is, that his Engines may not be heard, and therefore hee ſends moſt men to hell in a ſlumber,

charmed

charmed with the pleasant Dreames of earthly prosperity, and sometimes of Heaven it selfe; from which they are never awaked throughly, till they finde themselves scorching in the very flames of the Infernall Pit. Indeed Despaire it seemes to be but the Devills refuge, which hee seldome makes use of, but where his *Opium* will not worke: When he meets with some (and they are too few) that will not bee dandled in his lap, nor nuzled in the security of their sins, but that they will needs be searching into the wounds and corruption of their hearts, then he strives to make them kill themselves with the Lance,

presents

presents their sins unto them in such a dreadfull colour, and doth so possesse their thoughts with the apprehensions of the greatnesse of their iniquities, and the fearefull flashes of hell fire, that they cannot believe God hath mercy enough to pardon them. But the former is his more usuall, and more effectuall Stratagem; And therefore by the way give me leave to tell you, that I think there is a great fault in the managing of the work of the Ministery in these times, for want of the due application of the terrors of the Law unto the soules of men, for the discovery of their sinnes, which should be the Trumpet to rouze them from

from their ſecurity, and to fit them for mercy. Wee are all for Cordialls in theſe times; but it is eaſie to perceive, if we conſider the looſeneſſe and ſlumbering condition that we are in, that wee have much more need of Corroſives to eate away our dead fleſh, without which the Cordialls of the *Goſpel* do uſually rather ſtrengthen our Diſeaſes then our Soules, and rather hide & palliate, then cure our wounds; one maine reaſon why the worke of grace goes on no better amongſt us in theſe dayes; and I pray God it may finde a timely Reformation. Nothing kills more ſurely then doth a falſe perſwaſion of our health

health: And therefore we find it was the Method that the Spirit used unto the Angel of the Church of the Laodiceans, *Rev.* 3. 15, 16, &c. to convince him of his great corruption, and of his miserable Condition, that so hee might lead him on unto the cure. The Angel of that Church it seems was conceited of his owne Workes, and was not sensible of the luke warmnesse of his heart in the performance of them; that his Devotion was but halfe codled, as they say, therefore the Spirit puts the Searcher into his Wound; *I know thy workes*, saith hee, *that thou art neither cold nor hot, I would thou wert cold or hot.* He shewes

ſhewes him that ſuch a temper is of no acceptance with the Almighty, who receiveth no Sacrifices that are not offered up by the fire of Divine love: nay, that it was ſo farre from pleaſing him, that it was loathſome unto him, and ready, as I may ſo ſpeake, to turne the ſtomack of the Almighty, like luke-warme Water received into the ſtomacke of a man. *Becauſe thou art luke-warme, and neither cold nor hot, I will ſpue thee out of my mouth*, ver. 16. And then hee ſhewes him yet a further view of his miſery, by awaking him from the fond conceit hee had of his uprightneſſe and happineſſe: *Becauſe thou ſayeſt I am*

rich,

rich, and encreased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poore, and blinde, and naked. I counsell thee to buy of me Gold tryed in the fire, that thou mayst bee rich, &c.

As long as we are unacquainted with the vilenes and wretchednes of our condition through sin, we can never be cleansed from our iniquities; we must feele this burthen and groane under it, or else we shall never be rid of it. Therefore this is the order of the Spirit in the work of the healing of the soul, as our Saviour hath declared it, *Iohn* 16. 8. *When he is come* (saith he) *He will reprove*, or *convince the world* (for that I thinke

thinke under favour is the better Translation of ἐλέγξει in that place) *of sin, and of righteousnesse, and of judgement; of sin because they beleeve not in me; of righteousnesse because I go to the father, and ye see me no more; of judgement because the Prince of this world is judged.* First, he convinceth of sin that they may know their owne vilenesse and corruption, and learn the wholsome lessons of selfe-despaire, and thereby obtaine a longing thirst after Christ, by teaching them what they are in themselves without Christ Jesus, *because they beleeve not in me*, and then he raiseth them up upon the wings of faith unto the comfortable doctrine and apprehension

prehenſion of righteouſneſſe, of juſtification by Chriſt, who hath perfected the worke of our Redemption and reconciliation, by *his going unto the Father*, by his Triumphant Aſcention into the Holy place of heaven for us, where he ſitteth as Prince of our Salvation. Having overcome all our ſpirituall enemies, and gotten the victory for us, and not only ſo but from the apprehenſion of ſin he quickeneth us unto the righteouſneſſe of Sanctification and holineſſe: Becauſe by *Going unto his Father, having led Captivity Captive, hee hath received gifts for men, even for his enemies, that the Lord God may dwell among them*, Pſalm 68.

18

18. *Eph.* 4. 8. He hath received power to bestow the gifts of heavenly graces and vertues, which he scattereth abroad unto his people from that triumphant Seat where he sitteth, to the sanctifying of their hearts, *That the Lord God may dwell among them* in the height and holinesse of his Spirit; *Because I goe to the Father*; and then having laid in them the foundation of humility, and selfe-diffrust, by the discovery of sinne, and raised up the building of Justification by faith, and Sanctification by love thereupon; he in the last place convinceth them of judgment: That is, (as I conceive with submission unto better judge-

ments it may be profitably understood) He leadeth them from justification and sanctification, unto a comfortable hope, expectation or assurance of a favourable sentence from God in judgement: whereby they shall be invested into Salvation and Eternall life, Sathan their arch enemy being cast in his suit against them; *Because the Prince of this world is judged.* But the first worke we see is the conviction of sin; And this is Gods method in healing of sin.

And we cannot chuse a better for the curing of our miseries. There is no greater enemy unto true happinesse than a conceit of happinesse where it is not: neither is there any more inc-

rab

rably miserable, than he that will not beleeve himselfe to be so. Therefore it is the sad complaint of God against Israel; That when *he smote them, they grieved not at it*, and that they *laid not* the judgements of God *unto their hearts*. He will not leave off from the punishments of his people untill hee hath quickened them from this stupiditie: *Lord when thy hand is lifted up* (saith the Prophet) *They will not see*; *But they shall see and be ashamed for their envy at the people; Yea, the fire of thine enemies shall devoure them*, Isa. 26. 11. God will make use of his owne enemies, even of wicked and ungodly Captives to scourge his owne, rather than

they shall dye of that disease. It was the *greyest haire* that was upon the head of *Ephraim*, and that that did most of all evidence him to draw toward his end; That *he did not know the gray haires that were upon him*; He tooke no notice of his decaies, but was unsensible of his calamities, *Hos.* 7. 8, 9. *Ephraim is a Cake not turned*; He lay burning upon the barth of the fiery anger of God, and would not turn unto him, he would rather burne then turne; what was the cause of it? He had lost his sense, he did not feele the heate of the fire, no more then a Cake feeles the heat of the Oven. *Strangers have devoured his strength, & he knoweth it not*;

Yea

Yea gray haires (that is, such calamities as presaged his decay, as gray haires do the decay of Nature in the body) *are here and there upon him, yet he knoweth not*: And what followed upon this stupidity, but a deplorable neglect of seeking unto God: *And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.*

The very case of wretched *England* at this day: *gray haires* are upon this Nation, not here and there, but all over: a multitude of gray haires, numerous calamities that presage her decay and approaching ruine; and yet this wretched people seems to take little or no notice of

them, that they might addresse themselves unto the Lord, who alone is able to renew the youth thereof like the Eagles, *Psalme.* 103.5. It was a strange kinde of blindnesse that was upon the poore Foole that was kept for the sport of *Seneca's* wife; who had so farre lost her sight, that she could not perceive that she was blind: but as he himselfe telleth it for a wonder, *Called unto her Governour to let her go abroad, complaining of the darkenesse of the house;* We are even become a Kingdome of such fooles; nay, are we not thinke you somewhat worse than shee? She took her blindnesse for the darkenesse of the house, and we seeme many of us to take

take our darkeneſſe for light. How many are there amongſt us that are ſo unapprehenſive of our miſeries, that they will even rejoyce in them for happineſſe? Till this madneſſe be healed in us, we are not like to be cured of any other of our diſeaſes; give me leave therefore to preſent you with a glaſſe wherein you may looke upon your ſelves, and ſee now at length how grim you are growne, what meſſengers of death and deſtruction are upon you, that you may ſeeke ſome heavenly Charme from the Almighty, that may reſtore you to an youthfull condition, if it may be, or elſe at leaſt provide for your latter end.

And oh that I had now the Spirit of Lamentation, that was once so eloquent in the Prophet *Ieremy*, wherewith he seemes to sing the funerall dirge of *Ierusalem*, in those holy straines of bleeding compassion, which are recorded in his Booke of sorrowes for that people; Read that holy Booke of his with a serious heart, and think upon *England*, and would you not imagine, that those miseries of the Jewes were but the type and figure of ours in this Nation; scarce a peece that he drawes to hang about that hearse, but seemes to be a fit Embleme to set forth unto us the mournefull Estate of our English Common-wealth at this time. *Lam.*

Lamen. 1. 1. The ſolitary widdow, wherewith the holy Prophet adornes the frontiſpeice of that ſad Poeme he hath there compoſed, what is it but an apt reſemblance of the wretchedneſſe of *England* at this time; Deprived of the preſence and comfort of her politicke Husband. The Father of this great Family being chaſed away from the care of his Houſhold, and the poore Widdow become a prey to her owne ungracious children, of whom ſhe may even cry out as once God of Iſrael, by the Prophet, *Iſa.* 1. 2. *I have nouriſhed and brought up children, and they have rebelled againſt me.* When we read there of *a great*

Princesse among the Nations. Do we not see the splendour of our former condition, whilst the light of the Lords countenance shined upon us, and we were the envy and glory of other people? And when wee cast our eye upon that Princesse reduced unto servitude, and *become tributarie*, doe wee not behold the very Image of that sad exchange of perpetuall and uncomfortable slavery, which we have made for our former freedome, whilst wee feele Excise, Free-quarter, a fifth and twentieth part, and divers other greedy devourers, like so many harpies eating up the flesh, and picking the very bones of the poore people, whilst

whilst wee can finde no reliefe for the present? The Lawes whereby our Liberties should be secured and preserved being trampled under foot, notwithstanding all the Protestations and Covenants wherein men have bound themselves to preserve both the Nurse and the Child, both the Lawes of the Kingdome, and the Liberties of the Subject, and almost as little hope appearing of any ease or remedy for the future.

Vers. 2. There we find *Jerusalem* weeping sore in the night, when others eyes are safe and at rest within their Canopies. Here were restlesse fountaines of sorrow, but we cannot find any such streames flowing a-

mongst us, for the most part; and we have cause to weepe the more because we weepe so little: whilst these wells are dry, we want their water to quench the rage of that devouring flame which is about our eares.

But though we weepe not as she did, we are as comfortlesse as she was; may I not complaine for *England*, as well as he for *Ierusalem*? *That among all her lovers, she hath none to comfort her, all her friends* (they at least, that pretended to be her greatest, her only friends) *have dealt treacherously with her.* All their faire protaises of safety, and Honour, and Riches, and Libertie, and of Religion it selfe, have proved but Golden sha-

ſhadowes, ſpecious baites with bearded hookes hidden in the midſt of them: The faire baits are all ſwallowed up in the confuſion that is ſtill more and more upon us, and the hooke is only left ſticking in our bowels.

Verſ. 3. The Lamenter of Iſrael complaines, *That Iudah was gone into captivitie*; and that ſhe was ſent to *dwell among the heathen, and found no reſt*: And we may truly complaine, That Captivity is come unto us, and hath overtaken us in our owne Land, and that *the heathen dwell among us*; even heathen Chriſtians, which are the worſt heathens in the world: How many are there amongſt us that

are

are heathens in judgement? That hold and professe the very Doctrines of the heathens? That *have denied the Lord that bought them?* That have accounted the *preaching of the Gospell foolishnesse?* That have set up the *Dagon* of their corrupt and carnall reason, in opposition to the holy Arke of God? Casting downe the glorious and sacred Truths of Christianity revealed from heaven, clearly recorded in the holy Books of God, and confirmed by the abundant Testimony of God himselfe, in many wonderfull and holy miracles; and delivered unto us from the best and soundest antiquity, even the holy Doctrines of the Divinity of

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the Son of God, and of the holy Ghost: The very fundamentall Points upon which all the building of Christianity doth depend, and is supported, and in the contradiction whereof, that whole frame falls to the ground. Casting downe (I say) these Sacred and awfull Truths to set up the Idols of their depraved ratiocinations in the place thereof.

And how many more heathens in practice are there amongst us? yea, even Atheists that are worse than heathens, the whole course of whose lives is a current Lecture of Atheisme; every Action whereof doth as it were speake blasphemy, and saies, there is no

God;

God; no Supreame Power that governeth & ruleth the world; none to punish Injustice, Deceite, Rebellion, Oppression, Uncleanneſſe, nor any wickedneſſe; none to call men to account for their actions: And what reſt can poore Chriſtians take in ſuch miſcreant Society?

The perſecuters of Iudah overtooke her betweene the ſtraites: ſo mournes the holy Prophet for that Nation: That is to ſay, they got ſuch power over her, ſuch advantage againſt her, that there was no way left for eſcaping: like as when an enemy overtaketh a man in the purſuit of vengeance in a narrow place, where there is no ſpace to avoid or flye from the ſtroke of

of his fury. Put but *England* for *Iudah*, and the *Persecutors*, and the *straites* are at home with us. They whose mouthes were full heretofore of the clamours against persecution; for little else perhaps, but because they were not flattered, & promoted, for their factious and seditious practises, have now sanctified the name and Office of Persecutors, whilst they thinke they doe God service, to starve their brethren and fellow-subjects. I feare our *Saviours* Prayer will not serve their turne; *Father forgive them, for they know not what they doe.* But yet I wish we may all joine to offer up Saint *Stephens* Prayer for them; *Lord lay not this*

sin

sinne to their charge: And for our selves; *Lord lay not this charge for ever upon our sinnes, but ridde us from those that persecute us, and deliver us.* Yea, let us from our hearts pray as the Church of *England* hath taught us, if we may have leave of an Ordinance and Direction; *That it may please thee to forgive our enemies, persecutors and slanderers, and to turne their hearts.*

We beseech thee to heare us good Lord.

Verse 4. Did the wayes of Sion mourne, being left desolate as it were, for want of the cheerfull society of passengers to the House of God: Where with they were wont to be cheered up and beautified. Be-

cause

cause none came to the solemne Feasts, which were laid downe as it were in the time of the captivity? And doe not we see the like sadnesse and mourning solitarinesse in the wayes of our Sions, which lead unto the holy Mountaines and Sanctuaries of the Lord, whilest the solemne Feasts, and Memorials of the Holy Saints of God, are abolished, which were so many Schooles of Holinesse unto the people; calling to their minds the excellencies of the Graces of those eminent and resplendent Lights of Piety for their imitation: and the Memorials of the most glorious mercies of the Lord are rejected, even of the Incarnation, the Nativity,

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the Passion, the Resurrection, and Ascension of Christ Jesus, and of the Glorious Fruit of all. The sending of the Holy Ghost, with so many Treasures of divine Graces and mercies to the enriching of the Church, which were of such excellent use; not only to stir up the people unto thankfulnesse, or to revive the comfortable sense of Gods mercies in their hearts, whilest they were so often, and in such solemne manner presented unto their apprehensions by the Church: but were also so many blessed opportunities gained to draw the people together unto the solemne Exercise of Religion toward God, and of Christian

Love

Love and Charitie to one another; so many dayes of mercy to the poore beasts, and royling servants. And were of excellent use, for the instilling and preserving of the Fundamental Doctrine of Christianitie in the hearts of the people: Which served in stead of an easie Catechisme unto the simpler sort; whilest if they were but wise enough to know what day went over their heads, they could not be utterly ignorant of the great Mysteries of Salvation. An use of solemne dayes which God himselfe ordained, partly for that very purpose in the Church of the Jewes; See *Exod.* 12. 26, 27. and so warranted sufficiently

unto

unto us. And which indeed is of great neceſſitie, in regard of the great ignorance and ineptitude that is in many, for the apprehenſion of the profound myſteries of Chriſtianitie. Which being ſo great ſtrangers unto Nature, and their naturall apprehenſions, would not ſo eaſily have been entertained by them, but that they were by this Ordinance of the yearly ſolemnities of the Church, made familiar unto them by cuſtome, which being as it were another nature, facilitated by uſe the admiſſion of that high and miſterious knowledge unto their ſoules: Theſe, theſe alas are all now caſt away, as if the Church could not be reformed

reformed, unleſſe Chriſt Jeſus and his glorious mercies were forgotten amongſt us. I deny not indeed but thoſe daies were much abuſed by ſome unto looſeneſſe and licentious Liberty; But then it had beene true Reformation to have ſought the remedy of thoſe miſcariages, and to have reduced thoſe daies unto their proper and holy uſe, by making more ſtrict rules for the direction and reſtraining of men unto the right obſervation of them, and ſo to have retained them to the honour of God, and edification of his people, in the due exerciſe of the workes of Piety towards God, charity and love one to another, and of mer-

mercy and release to our poore Beasts and Servants. But alas, if the matter be rightly examined, I doubt we may find that the Workes of Pitty, Mercy, and charity are only cast away, and the licentiousnesse and lawlesse liberty of those daies is still retained, at least that there is no such watch set against the latter, as against the former. And I can hardly forbeare to tell you, that it is the right method of the devils Reformation, to cast away the good and retaine the evill. They winnow with Sathans Sieve, that shake out the good Corne, and retaine the Chaffe and offall; so hee would have winnowed S. *Peter* no doubt; & so some have nowwinnowed the

flower

flower of our Church. This whirlewind-Reformation of ours, hath even blowne a great deale of the Wheate from us, by casting out the holy Ordinances of God, the beauty and Order of his Service, together with the Government of the Church, and instead thereof hath left us I know not how many great heapes of Chaffe, of Corruptions, Confusions, and Depravations amongst us, which are ground and ministred unto the poore deceived people, who whilst they expect Bread to nourish them, finde Huskes to choake and destroy them. I confesse heretofore there was some Chaffe in our heapes which did deserve a

winnowing, but with a more moderate wind. But we had better have eaten the Wheate and the Chaffe together, then to have had the Wheate taken from us, and so much Chaffe left us in the stead of it.

I should be too voluminous in this sad Subject, should I draw out the Paralells of our Evils and those of the Jewes. Through the whole Booke of the Prophets Lamentations, should I shew you every face of our miseries, in those waters of *Marah*, or bitternesse; Those flouds of affliction wherewith they were overwhelmed.

I might tell you of the Exaltation of the Adversaries of each Church. The prosperity of

of their Enemies, *Ver.* 5. But they themſelves will no doubt bee your remembrancers of that.

Of *the Princes* of our Nation as well as of theirs; yea, the King himſelfe (as we all know) amongſt the reſt *become like harts*, poore chaſed Harts, hunted up and downe by the bloud-hounds of our times, *like Harts that finde no paſture, and gone without ſtrength before the purſuer, Verſ. 6.*

I might preſent this poore Church neglected in her Afflictions, bemoaning her ſelfe unto you becauſe none of you will bemoane her; In the ſad Dialect of *Ieruſalem*, there, *ver.* 12. *Is it nothing unto you all yee that*

passe by? Behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger, &c. And set her before you like poore forsaken Sion, *spreading forth her hands, whilst there is none to comfort her. ver.* 17.

I could tell you (but what need I?) of *the Sword* that hath been *bereaving abroad*, and of the Plague or *death* that hath been destroying *at home. v.* 20.

Chap. 2. ver. 1. &c. *The cloud of Gods Anger* wherewith Sion was vailed. *The casting downe of the beauty of Israel from heaven unto the earth*: That is, from a state of happinesse and glory, to a state of misery and contempt. The *Lords forgetting of*

his

his foot-stool; his swallowing upof the Habitations of Iacob; the throwing downe of the strong holds of the daughter of Iudah; the polluting of the Kingdome and the Princes thereof; treading them as it were in the mire in his fury. *The cutting off the horne:* That is, taking away the strength and glory *of Israel. The drawing back of his right hand from before the Enemy;* That is, the withdrawing of his protection and defence, and his giving of them over to the fury of the Adversary. The *burning flame,* and *the bent bow.* The *powring out of fury,* like a streame or floud of fire. The *taking away of his Tabernacle as it were of a Garden;* That is, either the pulling down

of the Church of Israel, or the removing of the gracious presence of the Lord, whereby he dwelt amongst them in his mercies and graces, in the light of his Truth, and the comforts of his Ordinances. These, and many other like these, are all but so many emphaticall expressions of the violence and fury of Gods anger against that nation in those times, and may serve for the same purpose amongst us in these sad daies of ours. As if the Prophet had therein set us a Copy to write after, our present miseries being as it were a Translation of a great part of that sad originall Text, wherein God was pleased to read humiliation unto

to them, as our Language in the Lamentations thereof is a Tranſlation of theirs.

But when we read of the *deſtroying of the places of aſſembly*, and the *forgetting of the ſolemne feaſts and Sabbaths* again *in Sion:* (for that it ſeemes was an evill that the Prophet would not diſmiſſe with a ſingle Lamentation, and of the deſpiſing of the King and the Prieſt:) Thoſe great Symptomes of the Anger of the Almighty, when both Government and Miniſtry: The two great Ciſternes whereby God uſually conveyes the ſtreames of mercy from that unexhauſtible fountaine that is in him, in all manner both of Temporall and Spirituall bleſ-

sings unto a people; when both these (I say) are demolished and trampled on, when we read of these, and of these three together, me thinkes, we may see there the very lively Countenance of the sad and calamitous estate of our owne Nation at this present; as if the Prophet had then beene looking through the prospective of his Spirit, upon *England* in this very time and condition it is now in, whose paralell miseries may seem to be a sad Commentary & Exposition of those sad expressions of *Ieremiah*: our Glosse and his Text come so close one to another in every particular there mentioned, that it needs no more but bare

and

and ordinary observation to understand the compliances.

And let all that have any eyes yet left amongst us, judge whether wee have not a large portion, in that which followeth at the 14 *ver.* of the 2 *chap.* *Thy Prophets have seene vaine and fooliſh things for thee, and they have not diſcovered thine iniquity, to turne away thy Captivitie: but have ſeene for thee falſe burdens and cauſes of baniſhment.*

What dawbing hath beene amongst us with untempered morter? What sowing of pillowes under the Armeholes of most horrid sinners? even of Rebells, Perjured, and Sacrilegious persons: What

ſtrengthening the hands of the wicked? What calling evill good, and good evill? What putting of light for darkeneſſe, and darkeneſſe for light? What exchanging of Doctrines betweene heaven and hell? What confounding of the Lawes of Chriſt and Belial? And a multitude of other miſcarriages have been of late in the Miniſtry of the Church: What Gall could make Inke blacke or bitter enough to declame againſt them? But

-motos præſtat componere fluctus!

I ſhall break this holy Glaſſe of the Prophet into no more pieces. You may at your leaſure

ſure contemplate the heavy caſe of this poore Church and Nation in the ſundry paſſages of it, and exerciſe your ſelves in the juſt Lamentation thereof, in thoſe ſeverall helpes that he there moſt elegantly adminiſtreth to teach us the art of holy ſorrow.

I ſhall come more plainely, and cloſely home unto you; and entreate you of this Nation to conſider two things with me, very requiſite for the right underſtanding of our miſerable condition.

Firſt, what we have been: And ſecondly, what we are, from whence we are fallen, and whether we are fallen.

Firſt, Conſider what you have

have been, that by the comparison of your lost prosperity you may the better take the measure of your incumbent misery. This is one stone or weight that both spirituall and humane Oratory makes often use of. Happinesse & calamity as opposite neighbours as they are, yet at their departure, they many times, and almost alwaies leave some Legacie behind them unto one another; so that each is advanced out of the others store. Precedent calamities leave jewels and ornaments behind them, to beautifie the face of succedent felicity. Health is much the sweeter after a fit of sickenesse; A calme season at Sea seemes a kind of heaven

heaven unto the toſſed and wearied Mariner, after the bluſtring and tearing aſſaults of tempeſts, the raging mountaines and valleys of the tumultuous billowes; A foregoing povertie and indigence, enricheth the ſtore of every degree of plenty and abundance that comes after; and it is probable enough, that the Celeſtiall joyes and reſt in heaven are the ſweeter and more pleaſant unto the Saints, for every portion of miſery and bitterneſſe that they have taſted in the various afflictions of this turbulent and tranſitory life here in this world; That of the Apoſtle may be true even in this ſenſe amongſt others: *That our*

light

light affliction which is but for a moment, worketh for us a farre more exceeding and eternall weight of glory; 2 *Cor.* 4. 17. Not only in regard of the great recompence that the Lord there rewards our sufferings withall: but also in respect of the enhancement and value that our sufferings here do bequeath as it were unto our recompence there. Thus every Crosse here, is turned into a Diadem there: The thornes of our present troubles, and tribulations, may seeme to adde sweetnesse unto the Roses of our future tranquility which grow upon them.

And so on the contrary; A foregoing state of happinesse, addeth

addeth unto the burden of our ſubſequent adverſity: Poverty is a wracke indeed unto that worldling that hath lately wallowed in the golden mires of his riches. That man that is borne blind, and never taſted with his eye of the ſweetneſſe and pleaſantneſſe of the Sunne beames, doth not find neere ſo much diſcontent in his naturall darkeneſſe, as he that hath lately enjoyed the various delights of the ſeeing eye. *Miſerum eſt fuiſſe felicem*; It is a wretched thing to have once been happy. *Fuimus Troes*, *wee were once Trojans*, is a Motto of a mournfull importance; Therefore we find it the Eloquence of the Pſalmiſts ſorrow, *Pſalm.* 42. 4.

Lamenting

Lamenting the ſad loſſe of the comfortable Society of Gods people in the divine worſhip, by reaſon of ſome affliction that had befallen either himſelfe or the Church: To aggravate that dammage upon his owne diſconſolate Spirit by the memory of the former joyfull freedome thereof which he enjoyed: *When I remember theſe things*, ſaith he, *I poure out my ſoule by my ſelfe*; why ſo? Why, becauſe it had not alwaies been ſo with him: *For I had gone with the multitude, I went with them unto the houſe of God, with the voice of joy and praiſe with a multitude that kept holyday*. Q. D. It grieves mee much the more to thinke what felicity

felicity I have loſt: that I have been heretofore in a better condition, when I enjoyed the freedome and comfort of the holy aſſemblies, and of the full Solemnities in the ſacred feſtivals of the Lord. And thus that victorious Martyr of patience *Iob*, blazons the Armory of his ſable afflictions, of that pedegree of miſchieſes that made up the matter of his trialls: by ſetting forth the honourable and proſperous condition, wherein he was before they fell upon him; *Iob* 29. 2, &c. *Oh that I were* (ſaith hee) *as in mueths paſt, as in the daies wherein God preſerved me: when his Candle ſhined upon my head, and when by his light I walked through*

through darkeneſſe, &c. *But now they that are younger than I have me in deriſion: whoſe fathers I would have diſdained to have ſet with the doggs of my flocke.* It added much unto the tryall of *Iobs* patience, and to the burden of his miſery, that he was fallen from an eſtate of ſo much happineſſe and honour.

That therefore I may give you the greater and truer ſenſe of your calamities, give mee leave to deſire you to remember what you have been, and to compare it with what you are now: and that in theſe ſeverall regards.

Firſt, In matter of *Religion*.
Secondly, In matter of *Peace*.
Thirdly, In matter of *Liberty*.
Fourthly,

Fourthly, In point of *Government*. Fifthly, In point of *honour* and *Reputation*; And in all these, as in many more respects, we shall finde the impairements very great that are upon us.

First, concerning *Religion*, which is above all others of greatest weight and consideration, and of the highest importance unto happinesse: The time was not many years since, that we were the glory of all the Reformed Churches: The home as it were, and proper habitation of the true, sincere, beautifull, and orderly Worship of God: which was an Exile in most other places of the world: and in some received

ceived (as it were) but as a ſtranger, and ſojourner under the conditions of reſtraint and bondage; and rather permitted as an harmeleſſe evill, than embraced as an honourable and commodious good. Here Religion was in the Throne, in other Kingdomes and Nations it was ſet as it were upon the foot ſtoole. In this Realme of ours it was ruling as a Miſtris or Queene; in moſt others, it was made to ſerve as an underling, or ſervant. Here it was in power, and glory; and ornament; in other places in ſubjection and ſervitude. Here it was in its free and full courſe, like a cleare and untroubled River or ſtreame, watering the

ſeverall

severall parts and territories of our Land: and conveying unto them the rich Traffique of Spirituall and Eternall blessings, together with the vantage of temporall prosperity; whereas in other places (for the most part) if it were at all in sincerity, yet it was not at all in freedome and libertie: but chained up, and limited unto this or that particular station, under confinement & restraint, as if it were some dangerous and pernicious beast. Oh how comfortable and glorious was the state of Religion once with us in this Nation! When it was encouraged by the Royall example of a gracious and pious Prince: Mannaged in the hands

hands of a Learned and Religious Miniſtry: Steered and carried one, (not after the humours of fooliſh and frantique men, nor put to Lackey by the ſide of thoſe unſanctified deſigns, which have bin the Brood of the brains of the Achitophels of our Age:) but guided by the Load-ſtar and Compaſſe of the Divine Truth, in the true road of Eternall happineſſe: conducted by the wholeſome rules of order and decency: Adminiſtred with an holy and awfull reverence, anſwerable in ſome kind to the Majeſtie of that great God unto whom the acts of Worſhip were directed: Strengthened and enforced with Unity, and Chriſtian

Concord

Concord of the people of God, gathered together in the lawfull and orderly Assemblies of the People, in those places which are consecrated to the peculiar service of the Almighty: secured from blasphemies and other inconveniencies, by the helpe of a pious and excellent set forme of publique Devotion, framed with great deliberation and judgement by those holy Martyrs, who have sealed the Truth of God, and testified their sincerity in the embracement thereof, by the losse of their deareſt bloud, and Authorized by the Authority of the Church. Oh how happy was it then with us! When this

this Church of ours was as it were the throne of the glory of God here upon Earth: The Zodiake wherein the Sunne of righteousnesse had his motion: The choice and peculiar portion of God: The Land of Truth and Holinesse.

But now alas! what is become of us? *Our silver is become drosse: Our wine is mixt with water.* The tried silver of divine Truth stamped with the image and superscription of God himselfe, wherewith we were enriched, for the traffique of Heaven, is turned into the drosse of errours and heresies, foisted upon us under the names of Truths. Those *mala monetæ*; those counterfeit pee-

ces

ces which the Coyners and ſpirituall impoſturers of this age have put upon us, which will purchaſe us nothing but ſhame and confuſion, deſtruction and damnation: and the pure wine of the Divine Worſhip and Ordinances, that refreſhed the hearts both of Men and Angels is mixed with the muddy and unwholeſome waters of unreverent, unſeemely, and corrupt performances in Religion, whereby the holy heate and fervour is cooled, the life and vigour thereof is deaded and extinguiſhed, and the ſoule-reviving ſtrength and vertue thereof is rendered lawguid and ſorteleſſe.

Not any thing left us, where-

in Religion is concerned, but all is either abolished and cast off, or changed for false wares, or poysoned and sophisticated with venomous mixtures and infusions. The Harlot of schism and sedition hath dealt with us, as the Harlot is charged to have dealt in the first of *Kings* the third Chap. and 20 *verse*, *She hath stolne away the living Child* of true Religion and Piety, of which this Church of ours was happily delivered by the Divine goodnesse: and hath *left her dead child of disorder and depravation instead thereof in her bosome*, and the poore deprived mother is abridged of her remedy. Her wise and pious *Salomon* (oh that he were a *Salomon*

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in peace, as much as he is a *Salomon* in wisedome,) is kept from the Throne that he cannot heare her cause, and redresse her injurie, and restore unto her the living child againe; but he that is greater than *Salomon*, will we hope in his good time restore both.

If we looke for the true and sincere rule of Religion, the golden standard of the pure and incorruptible Word of God, illustrated and explained unto us by the solid and sound interpretation of Antiquity. Instead thereof, we find the foolish and franticke imaginations of every presumptuous and unlearned Enthusiast, imposing drunken dreames for the dictates of

ſober and ſanctified Divinity; ſetting up themſelves for the meaſures of Religion, whileſt they take upon them a ſuperintendency over the very Scriptures themſelves, to mangle and cut them into what formes they pleaſe, bending and bowing them like that *regula lesbia*, like a leaden rule to make them ſquare with thoſe wicked and ſeditious deſignes that the devill and their carnall intereſts commend unto them for the ruine of the publike; one while corrupting them by falſe interpretations, another while depraving them with impious additions of their owne pretended viſions and revelations, either fained by themſelves, or inſpi-

inſpired into them by the ſpirit of errour, God having given them up to ſtrong deluſions, that they ſhould beleeve a lye, becauſe they have not received the love of Truth that they might be ſaved. Yea leaſt there ſhould be left any impediment to croſſe them in their waies, and to hinder the ſpreading of their helliſh errours, it is thought there are ſome that have taken the boldneſſe, to pull the Scriptures downe from the Throne of excellency and infallibility wherein God hath placed them, as being the dictates of his owne infallible Spirit, and to equall with them, or preferre before them, their owne wicked fancies, and the

very witchcrafts of Sathan.

Hence it is come to passe amongst us, that the light of true Christian knowledge is so eclipsed amongst us, like the Sun in *caudâ draconis* in the Dragons taile, as the Astronomers speake; for what else are these wicked Sophisters, these bold disturbers of the Church of God, than the taile as it were of the great red Dragon sweeping downe the starres of heaven, the true and genuine lights of the Church, and of Divine knowledge.

Hence it is that humane interests have gotten so much the start of sincere piety, and are become so impudent as to take upon them to give rules unto the

the Spirit, to silence the preaching of the pure Word of God, to build sanctuaries and asylum's unto the grosseſt sinnes, whereby they are become incurable Gangrenes and *noli me tangeries* in the ulcered body of this Church and state.

Hence it is that there are so many superſedeases, countermands, and inhibitions served upon the Scripture from the Chancery of the corrupt judgments, or rather affections of wicked politicians, to reverſe or silence the Edicts & decrees of the moſt high God, to embezill and invalidate the Records of heaven, making them ſubordinate to the impious and unſanctified ordinances of men,

and allowing the ſacred and unchangeable Oracles of the Almighty to be of no force any farther than they can be wreſted to a ſeeming and forced compliance with thoſe wicked principles and ends that worldly minded men have entertained and propoſed for the conſummating of that worke of ruine and confuſion that they have undertaken; which muſt be aſſerted and made good with a *non obſtante*, to all that the ſpirit of God hath declared to the contrary, whereby they ſeem to deale in ſome ſort with Chriſt Jeſus as with his ſubſtitute, under the colours and faire promiſes to render him glorious, not only attempting to make

void

void the authority of his Prophetical office, by disallowing his directions to be an infallible and all-sufficient guide into all truth, but also to depose him from the Throne of his Royalty by repealing and abolishing the force of his divine Lawes, which he hath made for the rule and government of his people, whensoever they lye opposite to their seditious and pernitious judgements; as if no act were high enough to shew the absoluteneſſe of that supremacie which they challenge unto themselves, unleſſe the Precepts of God, as well as the Lawes of men, be made the Pavement for them to trample on at their pleasure, in the

passes and repasses that they make for the carrying on of the bold adventures of their awlesse and Lawlesse tyranny.

Would you not thinke them the heires, if not the Ghosts of that insolent Romane Senate in the time of *Tiberius*? And that as they refused to admit of our Saviour for God, *because he was consecrated a God before he was so decreed and approved by the Senate*: so these had determined to reject him from being God, because he was not deified by their ordinance, and received not his Godhead from them.

What is it else for them to take upon them as they do, to set up their owne rules in opposition to the cleare dictates

of his Law and Gospell?

The Word of God teacheth us to celebrate the memorialls of the great blessings of God, and to solemnize his praise for them in the Congregations of his people. *Psal.* 103. 1, &c. *Psalm.* 42. 4.

They teach men to abolish the memorials of the great blessings of Salvation wrought for us by Christ, and forbid by their command, and hinder by force, the Ministers of God from assisting the People therein.

Psal. 2. *Psal.* 95. The Law of God teacheth us to serve the Lord with feare, and to rejoyce

unto

unto him with trembling; to bow downe and kneele before the Lord our maker.

They teach men, or at least allow them, to abolish outward reverence from the Divine service.

6. Com. The Law of God teacheth us that we shall do no murder.

They teach men, and engage them to murder their Brethren, and to destroy the lives of those that are innocent for the compassing of their wicked purposes, and to make good the usurpation of their unjust power and greatnesse.

8. Com. The Law of God

teacheth us that we shall not steale.

They justifie the robbing and plundering of their Brethren, the good and peaceable Subjects, and even the King Himselfe, without any colour of Law or conscience, and without so much as allowing many of them a hearing.

The Law of God teacheth us *that we must be mercifull as our Father which is in heaven is mercifull.*

They teach men to be cruell and bloudy, as their father in hell is cruel & bloudy, who was a murderer from the beginning.

9. Com. The Law of God tea-

cheth

cheth us that we must not beare false witnes against our neighbour.

But now men are encouraged, and it is thought suborned too, to beare false witnesse against their Brethren, that they may get *Nabothes* Vineyard into their possession.

1 Cor. 9. 13, 14. The Law of God teacheth us, *that the Ministers of the Gospell ought to live of the Gospell, as they that waited at the Altar were partakers with the Altar.*

But now men are taught to deprive the Ministers of God of their lawfull supportance and livelihood, neither allowing them to enjoy their porti-

ons not to exercise their callings.

The Law of God forbids men under the danger of damnation, *to do evil that good may come.*

These teach men to do manifest evils under the pretence of holy purposes, but indeed for the procurement of greater evils; making one wicked act the scale to get up to another.

The Law of God tells us that we must not *speak evil of the Ruler of the people.*

They do not only speak evil of him themselves, but comme-

nance the same, & teach others to do so.

1 Pet. 4. 2 Pet. 13. 14. The Law of God teacheth us *that we must submit to the King as Supreame, and to Governors as unto those that are sent of him.*

They teach the people to despise and disobey the King, whom they are sworne to acknowledge as their onely supreame Governour.

Rom. 13. The Law of God teacheth us that *we must not resist the higher powers*, and shews us that they that do so *shall receive to themselves damnation.*

They set up resistance and Rebellion for a vertue: and slander

ſlander that holy Law with the opprobrious title of Malignancy, wherewith they brand thoſe that ſubmit thereunto.

Mat. 26. 52. The Law of Chriſt is, that *whoſoever takes the Sword* againſt the power of the Magiſtrate *ſhall periſh by the Sword.*

But they teach men (and practice it themſelves) to take the Sword, and raviſh it from the ſupreame power, and to uſe it not only without him, but againſt him, to maintaine their wicked Doctrines, their Schiſmaticall deſignes, and unjuſt oppreſſions, and to beate down both truth and righteouſneſſe.

The

The Law of God tels us in the judgement of *David*, that men ought to fight in defence of the Kings Person, insomuch that *David* in 1 *Sam.* 26. 16. tells *Abner*, and binds it with an oath, *That he was worthy to dye because he had not kept the Lords anointed*, though so wicked a Tyrant as was *Saul*. And our blessed Saviour the Sonne of *David* tells *Pylate*, *Iohn* 18. 36. *That if his Kingdome had been of this world, then his Servants would have fought, that he should not have beene delivered to the Iewes.*

But they teach men not only to hold the contrary, but bind them by wicked oathes never to intereſt themſelves, nor to

assist

assist any in the defence of the King, and punish those that have followed this rule of the Scripture, with imprisonment, death, and confiscation of goods.

The Word of God teacheth us to performe our oaths, and *to keep the Kings commandement, and that in regard of the oath of God*, and designed a heavy judgment unto *Zedekiah* for breaking the oath wherewith he had sworne unto *Nebuchadnezzar*.

But they teach and practice not only the breaking of the sacred oaths of Supremacy and Allegeance, but doe also compell men to sweare down those oaths, and to vow perjury unto

unto Sathan by the name of the great and holy God, making it the instrument of wickednesse, and using it for a seale to confirm their obligations unto the Prince of disobedience.

The Word of God teacheth people to *study to be quiet, and to do their owne businesse.*

They teach them to forsake the businesse, to raise tumules and disturbances in the Church and State.

The Law of God commands the Ministers of the *Gospell to preach the Gospell.*

They forbid men to preach the Gospell, unlesse they will countenance their seditious practices. The

The Word of God teacheth that men ſhould be allowed and *approved*, and ordained by *impoſition* of *hands*, that are to undertake the Miniſtery in the Church.

But now --alas! the Prieſts of *Ieroboam*, of the *meaneſt of the people* intrude into the exerciſe of the Sacred Function in the Church, without any allowance from juſt authority, or competent furniture of ſolid knowledge.

And what is all this, and much more of the like, but to ſay of Chriſt, *Nolumus hunc regnare ſuper nos*, we will not have this man raigne over us? The ſymplicity of the Goſpell

is

is of too low a pitch to sort with the deep plots & wise contrivements of our politicke braines; it is much too plaine to serve the turne of those great designs which we have in hand. Good God vindicate the Glory and Authority of thy truth. But I must hasten; The Judgement of God me thinkes is riding so post upon us, that I am afraid it will prevent my admonition, it will scarce give me leave to pursue my purposed intention.

My meditations are even overwhelmed with the flouds and deluges of those various calamities that have broken forth upon us in this wretched Nation; we may justly crie out of them

them in the voice of the Pſalmiſt, *The flouds are riſen O Lord, the flouds are riſen, the flouds have liſt up their voice, the waves of the Sea are mighty and rage horribly*; all our comfort is, that *the Lord that dwelleth on high is mightier*; and as the ſame Pſalmiſt telleth us in another place, יהוה למבול ישב וישב יהוה מלך לעולם׃ *Pſal. 29. 10. The Lord ſitteth upon the floud or deluge*, to rule and moderate it for the good of his people and his owne glory, *and the Lord remaineth a King for ever*; were it not for this, we could have no hope to eſcape the ſwallow of thoſe devouring ſurges that do aſſault us. Do but open your eyes and looke about you, and you may

see your selves encompassed with deepe and threatning waters on every side, miscarriages in the manner and mannage of the work of instruction, whilst the people and the Ministers both joyne together to seduce one another; The one kindling the wasting flames of seditious Factions & corrupt Doctrines, clawing the itch of scabbed and putrified eares, and the other blowing those fires, and encouraging those evill performances in their Teachers, by their applauses, and bribing the poisonous tongues of those that *love the reward of unrighteousnesse*, keeping up the market and commerce of destruction betwixt them: The one buying, and

and the other ſelling wicked deceits, and ſpirituall impoſtures, and the mutuall ruine of one another and the Truth; So that as Learned *Graſer* ſpeaketh, *Neque facile dici poteſt utra pars alteram fortius ducat aut ducatur; It is hard to determine whether the people be more guilty of corrupting the Miniſters by their acclamations and bribery, or the Miniſters of the deceiving of the people by their pernitious and ſophiſticated Doctrines.*

And of thoſe that are not for this evill Traffique; yet there are too many (as the evill effect thereof ſeemes to demonſtrate) that for want of the right gage of Chriſtian prudence to ſteere and regulate their un-

guided *zeale*, which they have indeed *toward God*, but *not according to knowledge*; runne from one errour into another, and sometimes perhaps *leape out of the pan into the fire*; that I say not *out of Gods blessing into the warme sun*; that like the foolish horse that hath no understanding, *blench* into the pit to flie from the fluttering of a bird in the hedge, who may well be compared with *Dionysius Alexandrinus*, unto an unskilfull Gardiner, or dresser of an Orchard, who when he findes a crooked plant, instead of straitening it, bends it as much cleane on the other side; or unto some unexperienced Physitians, who to cure the patient o

an Ague, or ſome cold diſeaſe, by over-ſtrong Phyſick, begetteth a feaver in the ſtead of it, and doth not ſomuch remedy as change the malady. They are very much for Reformation, and it is not to be denyed but they light upon ſome things that are fit for animadverſions, but whilſt they *pull up the teares they plucke up the wheate with them.* They abhominate *ſuperſtition*, and therein they do well, but in the overmuch abandoning that, they fall into the oppoſite miſchiefe, and run into *profaneſſe*. They are much (they ſay) for the clearing of the Truth, for the purity of Worſhip, for the power of Godlines (a name that

is of late given I feare unto a myſtery of iniquity) but they are ſo over-buſie in *ſnuffing the light* to cleere it, that they often times put *it cleane out*; in ſtriving for Purity they juſtle out Order and Decency.

And for thoſe that are of a more moderate and Chriſtian ſpirit than to deny a truth or reject a good uſage, becauſe one that is eſteemed an Adverſary embraceth it, or to thinke every glimmering appearance of ſome ſmall miſtake in the one, or miſcarriage in the other, a ſufficient ground to diſſolve thoſe golden Chaines of Unity, and Charity, which are the Ornaments of the Spouſe of Chriſt, and the badges of true

Diſciples

Disciples; The furious and unguided Zeale of those that feele no other heats but of self-love, and hatred of all others that will not allow them as Gods to set up their Throne of infalibillity in the consciences of other men, is presently ready to cry downe such honest and peaceable men to be worse than Heretiques. *Vt qui Christum & Belial inter se reconciliare velint*; as if they went about (as a learned Author speaketh) *to reconcile God and Belial*, and to make up a match betweene Truth and Falshood. They looke upon such not as Starres but as Meteors, hanging in the middle Region of the Aire, and allot unto them no other por-

tion than sometimes is observed to befall those that dwell in the middle story of an house, *digni propterea, qui inferiorum fœtorem hauriant & a superioribus lotio perfundantur*; worthy to be molested both with the droppings of unsavoury excrements from above, and with the stench of smoake and ordures from beneath. Thus whilst men state their Religion, not so much in the embracement of the truth, or in the sincere obedience unto God, as in the abhomination of one another, True Devotion and Piety is murdered betwixt them in the quarrell, and that of a good Father is proved too true amongst us, *Dum alter alteri anathema esse cepit prope nemo*

nemo Christi est; whilst we curse & anathematize one another in the bitternesse of opposition, we are on all sides too much anathematized from Christ for want of Charity and true Devotion.

An evill than which I know not any under which the Church of Christ hath more laboured; nor have I observed any Stratagem in all the policy of Sathan, whereby he hath more perniciously either hindered the good, or promoted the ruine of the Church, than is this spirit of opposition, and contradiction, setting up of sides, and dividing one against another by odious names, and appellations; intruding our

ſelves, or others whom we admire, into the Throne of Chriſt and allowing no other ſcale to meaſure Truth or Falſhod by, but the dictates of our owne judgements, fancies, or affections, and theirs. And thruſting all men into the bottomleſſe pit of hell, by our preſumptuous and uncharitable cenſures, that depart, though but in ſome ſmall and inconſiderable matters from their or our magiſteriall impoſitions: whereby not only many falſhoods are put upon the world inſtead of truths, obtaining admiſſion, not by any true price or value that is in themſelves, but by the credit of their Authors with us, or the affections that are borne

unto

unto them, whose sentences we take for authenticall rules, without any due tryall by the divine Word: but also many Truths are rejected by the prejudice that men have entertained against those that offer them, and those truths which are received upon such termes rendred not very much better than falshoods unto the soules of them that do so admit them, whilst they entertaine them upon such false grounds, as upon the meere reputation of humane judgements, and upon the request of our partiall affections; for if I embrace a Doctrin never so wholsome, or practice a duty never so Pious or Religious in it selfe, yet if I doe it,

either in admiration of one man or ſide, or in oppoſition to another, and not out of any due regard unto the rule of God, either in Scripture or ſound Reaſon; I therein worſhip man, malice, or my ſelfe, and not God: for he muſt needs be the owner of my worſhip, in whom I place the ultimate reſolution of my judgement in matter of Truth, or of my affection in matter of Duty: and whilſt we ground not upon God, but upon the errable and fallible opinions of men or ſects therein, it is upon the matter but meerely by chance that wee hit upon that which is in it ſelfe right, and ſo a good building falls upon our heads for want of a right founda-

foundation: Yea, I thinke, I need not much feare to say, That he is in as good if not in a much better case, that cleaveth to an erroneous opinion or practise, so it be not of too pernicious a nature, with a heart unengaged to sides and Factions, or to selfe-love and opinion, but exercised in sincere and earnest enquiry after those divine and sure evidences which God hath ordained to be our guides, and with a strong perswasion that he hath right ground from thence; than he that receiveth a Truth out of a factious mind, either out of admiration of one, or abhomination of another, or inordinate love unto himselfe; for as it is not

not enough to make us accepted with Christ, *to receive a Prophet, unlesse we receive him in the name of a Prophet:* So neither is it accepted with God for us to receive a divine truth, unlesse wee receive it as a divine Truth: making God and not men, nor any parts that are in them, or any affections we beare to them, the reason of our acceptance of them, or submission unto them; giving up our judgements, and prostrating all our affections at the Throne of his infallible Divinity, and not unto any humane excellencies or endearements; nor to the selfe conceit of our own judgements, or to the partiall defence of our owne opinions, or

received

received practices, or to the desire of victory over others; much lesse to the hellish tribunall of malice and enmity against others, of whom we have entertained an evill conceit in our hearts: Nor yet is this all the mischiefe that Sathan worketh by this hellish engine of partiality and oppositon, to impose falshood upon us: exclude us from embracing the Truth: or enervating the vertue of those Truths which we receive upon such grounds, and depriving us of the benefit and comfort thereof, and of the duties which they direct us unto: But herein lies one great master-piece of the Prince of division, to keepe up divisions

and

and contentions in the Church: it lyeth diametrally opoſite unto Peace and Charity, and is the very bellowes of the devill to blow the flame, and the fueller to nouriſh and maintaine the fires of perpetuall quarrels and contentions among people. A meanes to keep the wounds of that body ſtill bleeding and ranckled, there being ſcarce any more importunate factour of ſtriſe, than the Tyrannicall impoſition of our owne opinions for laws upon other mens conſciences, whilſt that deplorable ſtate of the Church of God, which was lamented by Saint *Baſil*, as an evill of too much growth in thoſe times, ſeemes to have acquired a more perfect malignity amongſt us.

Neque Sacræ jam literæ tantum valent, ut intercessio harũ admittatur: Neque tradita ab Apostolis controversias horũ inter ipsos dijudicare possunt, unus est inimicitiæ terminus, ea loquī quæ delectationem habeant, & inimicitiarũ satis præclara causa, non convenire sententiæ: firmior autem reperitur ad seditionis societatem omni conjuratione, sola errati similitudo. It needs no other translation, then the sad and pernicious practice of our time and Nation, doth dayly make of it, wherein we are so farre engaged by the evill spirit of contradiction, in the maintenance of quarrells against one another, that we may preserve the credit of our sides, our

our owne judgements and interests, and our malice and uncharitable dispositions against others. That *the holy Scriptures are not* allowed to be *of such force as to be admitted for intercessours or arbitratours betwixt us: Nor do we suffer our controversies to be decided by those things which have been delivered unto us from the Apostles, no end of our strifes but to sacrifice the Truth unto the pleasures of those that oppose it*, whilst that doth not please us which is true, but that only is allowed to be true which pleaseth us. And *it is held for a laudable and specious cause of enmity, if any man will not subscribe unto our sentence. And compliance in the same*

same errour, is become a greater security to associate men in the contrivance and practise of sedition, than any conjuration or conspiracy whatsoever. How many controversies had been prevented, & how many more had bin long since ended amongst us, could we but have bin brought on all sides to a faire and sincere compromise to stand to the award of the Spirit of God in the holy Scriptures, and sound reason agreeable to the Scriptures, and not to have reserved an appeale from thence (in our hearts and judgments at least) unto the usurping umpirage of this spirit of partiality and opposition? How had the names of *Papists*, and *Protestants*

stants, and *Puritans*, of *Lutherans*, and *Calvinists*, and those new make-bates of *Roundheads*, & *Cavalieres*, & *Malignants* bin either long ago forgotten, orelse never knowne amongst us, were it not for this humour of siding and contradiction against one another? I speake it from my heart, and not without griefe to thinke of it, and I wish it might be well considered by all others. I do not finde when I looke upon the state of the quarrels that are amongst us, that they are held up neere so much by any difficulty or want of cleerenesse, either in the rules of Scripture and reason which concerne them, or want of light in mens judgements to

appre-

apprehend what they declare therein, as by that partiality of heart which men beare either to themselves, or some whom they adhere to, and by the prejudice and opposition against others, whom they are resolved to contend with be it right or wrong, whereby they have enslaved their owne soules unto errour, contention being their Jaylor; whilst men are not so much contentious because they erre, as they do erre because they are contentious. So true is that which *Charron* hath in his booke of wisdome; *Chacun prend plaisir de se tromper; Every man makes it his sport to deceive himselfe.* And yet they are not satisfied with this unlesse they may

may deceave others too, and play the *decoies* of their Maſter to draw others into his net with them.

Hence it is, that there are daily amongſt us ſuch tumultuous and irrationall crying down of moſt cleare and evident Truths, without ſo much as allowing them a faire tryall, or a liberty to ſpeake for themſelves.

Hence it is that there is ſuch headlong condemnation of righteous Doctrines, and practices, with no better arguments than ſuch as the Jewes uſed againſt our Saviour before *Pylate*. If any part of Chriſtian Doctrine or duty ſeemes to lye oppoſite unto humour, and

those evill ends which men have proposed to themselves, then presently the cry is, *Crucifige, Crucifige*, crucifie it, crucifie it, and if any aske *why?* and *what evill that Truth hath done?* They have no more to say many times than they had than against Christ, *Iohn* 18. who when *Pylate* asked them for their accusation, instead of objecting any crime against him, cry out, *If he were not a Malefactor, wee would not have delivered him up unto thee*; As if it were crime enough to condemne Christ Jesus himselfe, that he had the foolish people for his Adversaries; A way of proceeding, that I feare hath left too much bloud upon the score of this

Nation

Nation in these times: *viderit populus, & viderit Pilatus*; *Let the people, and the Pilates both looke to it*. So if the *true* and *ancient Doctrin of Obedience*, and *of Suffering and bearing the Crosse, in case of Tyranny or persecution, one of the most proper notes and tokens of the Christian Church and Profession*, which is so gloriously recorded in the blond of so many Martyrs, come but in the way: What other cry is there with some in these daies, but *Crucifige, Crucifige*, Crucifie it, Crucifie it? They are ready to *Crucifie the Crosse it selfe*, and those that teach them any such *foolish* Doctrine as to submit to it: But then if they be asked as the Jewes were,

Why,

Why, what evill hath that Doctrine or the Preachers of it *done?* or, *What accusation bring ye against them?* it is enough that they dislike them, and that they are not for their turnes.

And in like manner they deale with other advices and instructions which are offered to them, concerning Reverence, Order, and Decency in Gods Worship, &c.

And this evill hath so far possessed the Pulpits, & Presses in our times, that instead of being for what they were ordained, the great gates for the entrance of true and sincere knowledge into the Publique: They are become the marts of division and strife, the Channels and common

common gutters to convey the filthy and infectious ordures of vile contumelies and reproaches, not away from us, but amongst us, to the poysoning of the very aire of this whole Climate, and to the breeding and spreading of contagious Plagues throughout the whole Region of this Kingdome; whilst they (whose office is to instruct the people) have forgotten the businesse of their Master, which is to be the dispensers of food unto his family in due season, and like that evill servant in the Gospell, *Matth.* 24.48,49. seeme to say in their hearts, *The Lord deloyeth his comming, and fall to beating of their fellow servants*, thrusting

them

them out of their employments and poſſeſſions, as if that terrible threat of the great Judge were but a meere *mormo*, or Bugbeare to fright children with, but they will one day find it to be true; *The Lord of thoſe ſervants will come in a day when they looke not for him, and in an houre that they are not ware of, and ſhall cut them aſunder, and divide them their portion with the hipocrites, There ſhall be weeping and gnaſhing of teeth.*

It was a ſad account that one gives of the miſcarriages of this kind in his time; *Invitus dico & tamen dicere cogor, Eccleſiarum cathedras hodiè multùs in locis pro rabularũ cauſidicorumque, & hujus generis demagogorũ roſtris*

haberi, ex quibus ij quibus statio hæc concredita est Satyrus suas in imaginatos adversarios declamitant. I am loath to speake it, but I am compelled to speake it; That the Chaires of the Churches are in many places at this day esteemed for the Pulpits of Raylers, Cause-drivers, and such like side-makers amongst the people, out of which they unto whom this station is committed, declaime their Satyrs against those whom they imagine their adversaries.

To which we may adde what he complaines of afterwards, *Pro salubri alimento quod familiæ Christi apponere debebant, auditorum plausum & favorem captant fictæque & compositæ*

orati

orationis lenocinio. (*Petrus* πλάστοις λόγοις, *diceret*) *fluctuantis populi motum & pruritum ad suas libidines torquent, & circum agitant. Hoc igitur boni deplorare, corrigere autem preter Deum nemo poterit.* Instead of that wholesom nourishment which they should administer unto the houshold of Christ, they hunt after the applause and favour of their Auditors, and with the alluring dresses of their sophisticated language, or as St *Peter* hath it, with fained, or plaistred words, (faire in shew, but durty and filthy in substance) they turne and tosse the itching and moveable people at their owne lusts: this good men may, and ought to deplore, but God only can

correct and amend, which God grant of his great mercy. That the houſes of God may be no more turned into brothels by committing adultery with the ſoules of the people; That they that have the manage of holy workes in thoſe places, may remember whoſe cauſe it is that they have in hand: that they are not to woe for themſelves but for the Bridegroom, which is Chriſt Jeſus, whoſe ſervants they are, to make ready and adorne his Spouſe (which is his Church) againſt the wedding; That they may not ſeeke to gaine the applauſes of the people unto themſelves, which are too often made the hire of vanity and corrupt Doctrine, but

to gain the soules of the people unto Christ. To conclude, that they may not preach themselves, but Christ Jesus the Lord, and themselves the Churches servants for Jesus sake. And it were much to be wished, that the nursery of this evill affection in some Ministers were removed, by changing those theatricall applauses of the people; (which if rightly valued, are rather the accusations and reproaches of the Ministry, and too suspitious a symptome, that that worke is not performed with that gravity and severity that it ought to be, especially in such times as these) into sighs and teares, and sobs of Godly sorrow for

their sinnes, and into the cheer-
full concurrency of the votes of
the people to the petitions and
praises that are offered up un-
to God. But it is a signe of no
healthfull constitution in th
Congregations of the people
when their periodicall humane
of the Minister are lowder th
the Amens of their Prayers a
Thankesgivings unto G
This, and not that, is the th
der of the Church wherein
struecke and battered in pie
the adversaries of the Tr
That would throw downe
Towers of Sathan and hi
struments: Those Babels
confusion that are setting
among us. That being acco
panied with the lightning

a fervent devotion, would break the cloud of the displeasure of the Almighty, and make the fruitfull showers of his mercies flow downe upon us. *Blessed is the people that know this joyfull sound.*

And yet the faults we have spoken of might be the better borne with, were they not accompanied with more (and those of no mean depravation) in the Ministry of the Word.

Such is the too much unworthy and effeminate pusillanimity, and extreame lukewarmenesse, that is found in too many in this age, who dare not reprove prosperous sins, that have betrayed the Cause of God, his Church, and his

Annointed, for feare of the frownes of men: Such whose discretion hath devoured their devotion, that cry out, it is no time now to preach against such sinnes, because they are wickednesses in high places, that could talk much and earnestly against Rebellion, in an Assembly of Loyall men, in those Cities and places (whilst there were any) where Rebellion dwelt not; or in those Times when sedition was in a lower condition; But in these times, and in those places, when and where those sinnes are in their power and glory, they cry it is wisdome, and thinke it no impiety to hold their peace, as if a Physitian should say, he is dis-

charged

charged from the neceſſity of giving Phyſick; becauſe the patient is very ſicke, and ſtandeth in great need of it; forgetting that the workes of the Miniſtry are to be gaged not by the intereſts of our ſafety, but of Gods glory, and our duty to him and his people, and that however we may pleaſe our ſelves with ſome preſent eaſe that we find upon our ſhoulders, yet that ſecurity will prove deare bought in the end, that we have purchaſed by ſuffering and conniving at the ſpoile of Truth and Righteouſneſſe, and although this may go for prudence amongſt men, yet it will be found Treachery & Treaſon in the account of God. Oh how

have we forgotten those severe and peremptory rules of the Almighty, so earnestly exacting the discharge of our consciences in this duty. See *Ezek.* 33. 8. *If thou dost not speak to warn the wicked from his way, that wicked man shall dye in his iniquity, but his blood will I require at thine hand.*

How have we forgotten those woes of the holy Scripture, which are threatned against fearefull hearts, and faint hands. See *Revel.* 21. 8. See it and tremble.

Do we feare the menaces of men, and do we not feare the menaces of God? *Homo minatur mortem, & metuis, & contemnis Deum gehennam minantem & con-*

contemnis; Man that ſhall die himſelfe, and perhaps before he hath done threatning, menaceth death if thou ſpeakeſt: and thou feareſt and ſhakeſt: God threatneth thee with hell if thou beeſt ſilent, and thou contemneſt it; and yet God can defend thee from the threatning of man, but man cannot defend thee from the threatning of God. *If God be with us who can be againſt us?* But, *if God will not withdraw his anger, the proud helpers muſt ſtoope under him.*

Oh, I beſeech you conſider this in time, you whom God hath honoured ſo highly, as to be made the Advocates of his truth, you that are the ſollicitours, and the Atournies of the

King

King of Kings, Impeach these Trayterous Iniquities boldly, and faithfully: and do not become Traytours your selves, in becoming accessary to those horrid impieties whereby your Lord and Master is dishonoured in these times; You that are the Embassadours of peace, be not afraid to proclaime war against those that are enemies unto Peace; You that are the Factors of the God of heaven, buy the Truth and sell it not, buy it though you pay your owne bloud for it, God will account it againe unto you: *He that will save his life, shall lose it, but he that will lose his life for my sake shall save it.* Sell it not, no not for the greatest preferments

ments, not for freedome, nor for life it ſelfe. Oh let us not be ſo vile as to keepe the doore whilſt the devill and wicked men commit fornication together in the moſt horrid iniquities. Let us not ſee the name of God diſhonoured, the Church of Chriſt demoliſhed, and ruinated, the Lords Annointed abuſed, impriſoned, and trampled upon, and ſit ſtill and ſay nothing, as if we were not at all concerned in it, or as if all were well, becauſe you enjoy your liberties, your revenues, whilſt your Soveraigne is in bondage, poverty, and perſecution; me thinkes we ſhould be even aſhamed of our freedom almoſt whilſt he ſuffers ſuch

ſtrait

ſtrait impriſonment for us; what ſhall I ſay to this? I will ſay no more, but wiſh that we may remember the curſe of *Eli*, and take heed of it; *I have told him* (ſaith God) *that I will judge his houſe for ever, for the iniquity which he knoweth* (not for the iniquity which he had done) *becauſe his Sons made themſelves vile, and he reſtrained them not.* And yet *Ely* was not altogether wanting in the buſineſſe, he did reprove his ſonnes after a manner, but it was too gently for ſuch ſins, he was too ceremonious and complementall with their iniquities, 1 *Sam.* 2. 24. *Nay my Sons, for it is no good report that I heare, &c.* And yet this would not ſerve to free him from

from the judgement; And shall we thinke to escape if we sit and say nothing, whilest the most horrid iniquities are acted and justified amongst us?

Adde unto these, that great neglect under which this Church of ours doth so miserably groane; and which is the great fountaine both of our corruptions and distractions; and those other bloudy streams of sedition, confusion, and oppression in this Nation: The laying aside of that most necessary kinde of instruction by Catechisme, whereby the foundations of Christian Piety and Righteousnesse should be laid in the hearts of children and young disciples: A method pra-

practised by the Apostles of our Lord and Saviour Christ Jesus; who held it a duty in themselves, and by their authenticall example have commended it unto the Church; to administer first this milke unto children, that they might thereby be prepared and fitted for the *stronger meat* of more perfect knowledge. The want whereof hath proved most unhealthfull unto the Congregations. Having proved that saying of Master *Calvin* too true, that he hath in an Epistle of his unto the Protectour of England: *That without the use of a set-forme of Catechisme, it is not possible for a Church to consist.* If any aske the question how

how it comes to passe, that the building of Christian doctrine and practise is of so sinking and tottering a condition in these dayes? And that the solid and true knowledge of God and Christ Jesus (which is eternall life) is turned into so many ayry and fooliſh fancies and imaginations with the people? Or if any ſhall enquire from whence it proceeds, that there are ſo many contentions and diviſions, ſuch a multitude of fooliſh and mad conceits and apprehenſions; ſuch deviliſh hereſies, and horrid blaſphemies; ſuch ignorance of Chriſtian duties, and ſuch generall counter-practiſe thereunto in this Kingdome? If any ſhall ex-

expostulate why the light of Christianity is growne so dimme among us, that there is such a blacke cloud, (that I say not an Eclipse) of the Sun of divine and heavenly illumination: That faith is so weake, devotion and charity so cold, zeale so intemperate and unguided, our wisedome so earthly, sensuall and devillish? why obedience to God and the Magistrate so trampled on? If any shall wonder, as they justly and sadly may, why under the bare name of a Christian profession, which is a profession of mercy and meeknesse, of righteousnesse and humility, of purity and patience under the Crosse: There walketh such horrid, and

more

more than Turkish and Heathenish cruelty and barbarousnesse; why such injustice and fraudulency in our trades and dealings, such intolerable haughtinesse of spirit, such ambition, spirituall pride, and contempt of one another, such Pharisaicall boasting, such Epicurean luxury, intemperance and uncleannesse, such envy, hatred, murmuring and revengefulnesse? Or if it shall be examined, why all Religion is so much monopolized by the tongue and the eare, and so little a share left unto the heart? Why men are so sicke of a [illegible] or canine appetite: So greedy after Sermons, and yet so fruitlesse in the use of them?

why

why they devoure so much spirituall food, and yet after all are like *Pharaohs* leane Kine, leane and ill-favoured as before? why such hypocriticall fasting, such dull and uneffectuall praying, &c. One of the most generall answers that I know how to give unto these and all other pensive and mournfull quæries that our evil and ruinous condition may prompt us unto, is this: That the people of the Land have not been catechised as they ought: That they have not been instructed in the first grounds and principles of sacred Doctrine: That they are thereby become destitute of the knowledge of God, of his greatnesse, of his goodnesse,

neſſe, of their great and indiſſoluble obligations unto him, as they are his creatures, and his purchaſe, of the holy Vow and Covenant that they have entred into in their Baptiſme; of the priviledges of a Chriſtian, and the duties that hang upon them; Of the great neceſſity and comfort of obedience and holineſſe; Of the nature and meaning of the divine Lawes, and the holy rules of Chriſtianity; Of the propriety and purity of divine worſhip; Of the true characters of holy and Chriſtian love; Of the neceſſary matter and object of faith, and of the inſeparable connexion thereof with good workes and holineſſe of life: Of righteouſneſſe,

teousnesse, temperance, and judgement to come: Of the mysteries of the Trinity and Incarnation: Of the Passion, Resurrection and Ascension of Christ: Of his Natures and his Offices: Of the Spirit of God, and his gifts, and operations: Of the Essence, unity, order and power of Gods Church: Of the communion of Saints with Christ by faith, as members of that body of which he is the Head, and with one another by Christian charity in Christ, and the operations thereof towards one another, as fellow members of one another in him: Of the glorious fruits of this holy fellowship and communion with Christ: The

par-

pardon of sinne: The Resurrection of the Body, and everlasting life and salvation, &c. In stead whereof, the sooliſh and unsteady *curious impertinents*, and affectatours of *science falsly so called*, have like the prodigall childe, or like the Swine, fed upon the huskes of empty speculations, or upon the dung and drosse of grosse Errors, and carnall doctrines; and have rendred themselves of that evill complexion which the Apostle deciphereth in the first Epistle to *Timothy*, the sixth chapter, and the fourth and fifth verses: *Proud, knowing nothing, but doting about questions, and strifes of words, whereof commeth envy, strife, railings,*

evill

evill surmises, perverse disputings of men of corrupt minds, and destitute of the Truth, supposing that gaine is godlinesse; forgetting the wholesome advice of Saint *Paul*, 2 *Tim* 2. 14. *Strive not about words to no profit, but to the subverting of the hearers*; And that at the 16, verse of the same Chapter, &c. *Shunne profane and vaine babling, for they will encrease unto more ungodlinesse, and their word will eate as doth a canker*; And that of the 22, and 23. verses, *Follow righteousnesse faith, charity, peace with them that call on the Lord out of a pure heart; but foolish and unlearned questions avoid, knowing that they doe gender strifes*: Or else not minding that

elegant

elegant and excellent rule of the ſame Apoſtle, *Rom.* 12. 3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

They have ſtrained their weake and feeble wits out of joynt, by reaching at the knowledge which was neither neceſſary for them, nor comprehenſible by them; and if they have by chance, (more than skill) perhaps light upon things in themſelves true and wholſome, yet in default of that *growth*, and *age*, and *manly ſtrength* of Chriſtianity which they ſhould have arrived unto through the knowledge of the firſt *principles*, as the ſpirit of God leadeth on, *Heb.* 6. 1. That food otherwiſe found and healthfull, yet for

want of ability of digestion, breeds ill humours, and noxious qualities, and pernicious diseases in them, whilst they have refused to stand to that wise dispensation of the Authour to the Hebrews, *Chap.* 5. *verse* 13, 14. πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι, τελείων δὲ ἐστὶν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. For every one that useth milke is unskilfull in the word of righteousnesse, for he is a babe; but strong meat belongeth unto them that are of full age, (or to them that are perfect) even those who by reason of use (or habit) have their senses exercised for the discerning of good and evill: And so that is fulfilled in them, which was spoken

of

of the Gentiles by Saint *Paul*, *Rom.* 1. 21, 22. ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν.

They became vaine in their ratiocinations, and their fooliſh heart was darkened, *profeſſing themſelves to be wiſe they became fooles*, like weake and feeble eyes looking upon the Sunne, or ſome glorious and ſplendid object, above the paſſibility of the ſenſe, they have blinded themſelves with too bold attempts upon that light which they are not able to beare, not conſidering that modeſtie and humility is the beſt gate to bring in knowledge into the ſoule, and that there is ſcarce any more incurable bane unto

agents and enterprises than the attempting of things that are above the strength of the undertakers; From this it hath come to passe, that this age of ours hath brought forth such monstrous and franticke opinions; That the fooliſh and presumptuous seekers of our times have vented such mad and blasphemous questions, like that which was once with great acutenesse and wisedome, as the Author thereof seemed to thinke, proposed to my selfe, *whether it were lawfull to desire God to forgive us our sinnes or no?*

And indeed how can it bee otherwise, but that many maladies both in judgement and affecti-

affection, and practice, which is the child of these, should proceed from such a miscarriage in dyet, since it is of great consequence unto health; not only that the food should be of good substance in it selfe, but that it should be proper and fit for the nature and constitution of the body that receives it.

If all Parents should give unto their Infant children, Beefe and Bacon, instead of the breast, and other such like sustenance which is apt for the weaknes of that age: it were the ready way to the destruction of mankind.

The blame of this mischiefe lyeth upon more than one sort of people; The carelesnesse of Magistrates, whose charge it is

to see that things be rightly managed in the Church, as well as to looke to the peace and government of the State, and that should make that the principall worke of their Authority and wisdome.

The negligence of Ministers, or which may be too probably suspected, a vaine-glorious humour in them, that affecteth nothing but that that bringeth honour & applause unto themselves, by the ostentation of their parts and gifts, and hath taught too many of them to despise this and other prescribed duties of the Church, and to looke upon it as a thing below their wisdome and excellency to have to do with children,

dren, to descend to their weake capacities, and to lead them on in that easie rode of instruction, in the foundamentall points.

The intolerable improvidence of Parents, and Masters of Families, and their forgetfulnesse of that cure of soules which they have in this particular over their Families, and of the great obligation that lies upon them for the performance of this duty to their Children and Servants by themselves, and to send them at fit times to the Ministers for the bringing up of them in Religion and Piety; that they may say with good *Ioshua, I and my house will serve the Lord*; whereby they

become answerable unto God for the soules of their Children and Houshold, whilst they take care indeed for their bodies and estates, but reckon not at all what becometh of their soules, whether they goe to heaven or to hell.

The miscarriage of Schoolmasters, whose prime and most profitable businesse it should be at some set and convenient times frequently and orderly to initiate their Schollars, and to leade them on in this way of Christian knowledge, and to teach them Piety as well as other Learning; That they may know Christ Jesus and him Crucified, without which all other Rudiments will prove barren

barren and fruitleſſe, yea, even hurtfull unto them, and will teach them only to be wiſe to do evill.

And laſtly, the ſtubborneſſe of many children, ſervants, and others, that ſtand in need of this inſtruction, and for want of it incurre the danger of the damnation of their ſoules, and yet will by no meanes ſubmit thereunto: Though invited and called upon, accounting it their diſhonour, and an unneceſſary ſlavery. Oh how ſoone doe we grow too old, and too wiſe to goe to Heaven! The Lord grant that they may all ſeeke to reforme it. That this ſo neceſſary and uſefull an Ordinance may be reſtored into credit and

practise againe amongst us. The most ready way to recover the truth and unity of doctrine, the firmenesse of faith, the purity of worship, and to reforme the abuses and miscarriages of life and conversation in this our lapsed and depraved Nation. Yea, although it is my hearty desire that the preaching of the word of God, in the concionary way, in doctrinall discourses, Scripture-expositions, declamatory exhortations unto vertue and holinesse, and dehortations from sinne, may be more and more encouraged and promoted amongst us: And am not at all of the opinion of those men (of which side soever they are) that cry downe preaching

ching of the Word in that kind, as if it were the cause of more evill than good amongst a people; because too many have made a perverse and corrupt use thereof, to the serving of their owne or others unsanctified ends, & to the raising of factious and seditious motions in the Body of the Church and State,) a mischiefe that lyes full sore upon our shoulders at this very time,) and yet of no such force as to give us a warrant to desire the abolition thereof from amongst us. For this were to fall into the errour of the Papists, who upon the like pretence have locked up the Scriptures in unknowne tongues from the people, and

prohibited

prohibited them the liberty of the reading of them; because as it is too true (though not of all those upon whom the Church of Rome would fixe the charge thereof) That many through presumptuous ignorance, and resting too much upon their owne judgements, and despising those guides which God hath appointed for their help to lead them on safely, and keep them from drowning in those depths; And perhaps many more through wilfull perverseneſſe, have drawne poyſon from that hony, and by an ill compoſition, and worſe application of thoſe excellent drugges that are there laid up and ordained by God for the health of our

soules,

soules, have procured diseases, and death both unto themselves and others. This were to be as unjust and unreasonable as some others (that walke under a better title) in these times, that can find no other way of Reformation, than like that foolish Vine-dresser, that cut up the Vines by the roots in stead of pruning them; to pull up the Trees of Government in Church and State, *Root* and *Branch*, because some boughes or spriggs thereof were unfruitfull or corrupted. I know intemperance is a great evill, and hath proved very pernicious, both unto the bodies and soules of men: And yet if any should advise the Husbandman not to

sow

sow his ground, or the houshol-
der not to provide meat and
drinke for his family, or any
other, absolutely to forgoe the
use of those creatures for feare
of abusing them; It would be
a hard matter to tell which
were the wiser, the giver or the
taker of such counsell. Many
Doctors perhaps through
carelesnesse or ignorance be-
come the greatest diseases of
their Patients; And *naturall*
bodies as well as *politicke* prove
oftentimes to be sicker of their
Physicians than of their mala-
dies: And yet he were no good
Physician, that would perswade
men to cure themselves by abo-
lishing the use of the Physician
& of medicine. It is the expresse

com-

command of the Spirit of God, and no pretences of humane wisedome must dissolve the force of it: *Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine.* Yea there is not only a bare command, but a severe charge and adjuration applyed to *Timothy* by the Apostle to that purpose: *I charge thee before God* (saith he) *and the Lord Jesus Christ, who shall judge the quicke and dead at his appearing and his Kingdome. Preach the Word*, &c. And dare any say that this was for *Timothy* only, and not for all those that are called to the like office in the Church? As well they may goe about to make void

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the Churches interest in the Gospell of St *Luke*, because it was dedicated to *Theophilus*; or deforce the Universall Authority of the Epistles of Saint *Paul*, because the first was written to the *Romans*, the second & third to the *Corinthians*, &c. As if the People of *England* were not bound to submit *to the King as Supreame*, because *England* is not in the Title of that Epistle of St *Peter*, where this Precept is Recorded, but that it is directed to *the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithinia*; nay, *there is no respect of persons with God*. Whereseever any meet in their callings, they must meet in duties as they do

meet

meet in obligations. Therefore I say againe, I cannot, I dare not be of their opinion, that would upon any pretences pull downe the Pulpits, or strike them dumbe to prevent mischiefes; and whilst God shall allow me liberty, and strength, and ability of performance, I shall alwaies hold it my duty to be exercised in that worke, and so much my duty, that I shall take no humane prohibitions to bee my discharge, though Kings, or Parliaments, or both joyne together therein. And I wish there had been, and were still more of my mind in this, remembring that answer that the Apostles returned unto the inhibition of the Rulers

of

of the Jewes, that forbad them to *speake at all, or teach in the name of Iesus*, which I am resolved shal serve my turne against any of the like sort. *Whether it be right in the sight of God, to hearken unto you more than unto God judge ye. Act.4.19.* And yet though I have made all this digression to satisfie my Reader of the uprightnesse of my judgement and desires in this particular, I am not afraid to professe, that if the case were so, that wee must needs part with one of them, it were better and safer for a Church to want any other kind of instruction, than to be deprived of the use of Catechisme, which containeth the Principles of all Chri-

Christian Doctrine; for where this is well managed, there can nothing be wanting in matter of knowledge that is absolutely necessary to salvation; so that this alone, where no more is to be had, might serve the turne to steere us unto heaven; and besides he that hath the principles well setled, cannot but be made master thereby of many of the conclusions that flow from them. These Fountaines will runne and produce their streames: These seeds will grow and bring forth their flowers and their fruits: though they have no other manure than our owne private meditations. But where principles are not setled, the conclusions that are taught

taught without them are neither like to be soundly apprehended, nor firmely embraced, where the fountaines are not opened, whatsoever showers may fall, or whatsoever store of water may be cast in, it will hardly produce a constant current of divine knowledge, and Christian practice in the soule, where the Plant wants Root, it will have no lasting growth or fruit. Nay, I will venture one step farther, and I am ready to wish, that we knew no more than Catechisme, than the meere necessary Principles, so that all the Christian name were united in this, rather than for want of holding this Head, for want of sticking to the

Founda-

Foundation, there should be so many quarrells and contentions amongst us as there are, to the so great scandall and reproach of Christianity. Pardon me if I forget the bounds of my discourse, so farre as not to forbeare when I have been in contemplation of these diseases, to adde some hearty, though poore consultations about their remedies.

Had I the art of mournefull Rhetoricke I might anatomize and dissect many more members of this sad body of our desolations in matter of Religion; Consider I beseech you, how the holy *Sacraments* those great Seales of the King of Kings are defaced, abused, and rejected

rejected from amongst us. How the Sacrament of *Baptisme* is denied by some unto the Children of Christians, who like presumptuous Disciples take upon them without commission, to *rebuke those that bring their little ones unto Christ* in that ordinance; and that after the promulgation of that merciful (*permittite*) of Christ Jesus: *Suffer little children to come unto me and forbid them not, for to such belongeth the Kingdome of God.*

How the Sacrament of the *Lords Supper* is even utterly left off and cast away as a thing unnecessary or rather pernitious, in too too many places of this Land. The frequent use whereof, as it was an excellent Foun-

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taine of comfort to diſtreſſed ſoules that hunger and thirſt after ſpirituall refreſhings in Chriſt Jeſus, and a powerfull exacter of ſelfe examination, than which there is ſcarce any thing more conducing to the reſtraining of the liberty of ſin, or the keeping up and reenforcing of decaying duties in us, ſo the neglect thereof (under what pretences ſoever of ſtrictneſſe it is brought in by thoſe Phariſaicall Spirits that have taken the Chaire in times, *who ſhut up the Kingdom of heaven againſt men, and neither go in themſelves, nor ſuffer thoſe that are entering to goe in.* *Math.* 23. 13.) yet if the evill effects of it be but well obſerved

ved, and rightly weighed, will be found (I doubt) to be one of the maine Stratagems of *Sathan to widen the gate, and enlarge the way that leadeth to destruction and damnation*, and to keepe men from being disturbed or awaked from their sinfull courses. I cannot forbeare mee thinkes to put one question here, and wish all those that are concerned in it, to make a true and unfained answer to their own consciences, for they shall whether they will or no one day unto God, whether the abolition of this Sacrament under the pretence of strictnesse, be not joyfully made use of by too many to serve their turnes, who are entred and engaged into

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to those known sinfull courses; those bloudy, unjust, and seditious designes, which they know too well if persisted in, (and I feare they are too far gone to returne) must needs make this holy Sacrament unto them, nothing but the Seale of their owne *damnation*. But they will find the deeds betweene Sathan and them authenticall enough, without that Seale, and it will afford them no such advantage as they do perhaps dreame of; for he that refuseth the Sacrament because he will be unworthy of it, is in little better condition, than he that receives it unworthily: At least I am sure, if the latter *crucifies Christ*, the former *sels him*, and makes him

the price of his sinfull courses, since he will rather reject *Communion with Christ*, than *with his sinnes*, and than I see not but both are *guilty of the body and bloud of Christ*, unlesse whilst we condemne him that abuseth the Sacrament, we will absolve him that despiseth it, or give an acquintance unto one that *giveth up Christ Iesus*, that the *seditious murderer Barrabas may be delivered*.

Ponder this well, and how to the so great an abolition of the holy Communion is added (as another underminer of Religion) the casting out and *excommunicating* of *Excommunication* it selfe out of this Church, whereby it is come to passe that

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no way is left us to *purge out the evill leaven* from the Congregations of the Almighty; so that the *Incestuous Corinthians*, and the *Sacrilegious Achans*, the *Rebellious Korahs*, with their *Dathans*, and *Abirams*, and the rest of the Rabble of *Adulterers*, *Murderers*, *Blasphemers*, &c. doe not only appeare freely, but may take upon them without interruption, to rule powerfully in the Assemblies; and how can that body thinke you continue in life or health, that is neither allowed to *receive things that are wholesome*, nor to *purge out things that are noxious and hurtfull*, the two great meanes of preservation, both in the body Naturall and

Eccleſiaſticall. All our Congregations are become ſicke of an *Ilinca paſſio* as it were, or a *miſerere mei*, they purge not at all for the moſt part, or elſe at the wrong end, and in the wrong matter: But I pray God this and other miſcarriages, make not Chriſt Excommunicate the whole Land.

What ſhall I ſay? Or, where ſhall I end? Imagine what you will or can almoſt, to make a nation deſpicable, wretched, and unhappy in this kind wee are now ſpeaking of, and ſee whether you can miſſe of it here in diſtreſſed *England*.

If an unworthy, unlearned, corrupted and depraved Miniſtry will do it. Would it not

wound a Marble heart to see that glorious assertion which did heretofore so adorne and beautifie the English Nation; (*Irascatur mundus, sæviat dæmon, stupor mundi clerus Anglicanus*;) turned now into this, *Rideat mundus illudat dæmon, pudor mundi*—— I will not speake it! my Pen shall not be guilty of proclaiming so sad a story. Yet this I will say; Heretofore Learned, Grave, and Reverend Bishops, Champions of the Lord, that by their victorious Pens triumphed over the pride, and Sophistry of *Babilon*, and Conquered this Land of ours to the possession of Truth, Ministers, and Deacons, *approved, ordained, furnished* for the work,

burning and *shining lights*, *burning* with *zeale*, *shining* with *knowledge*, *burning* to *consume the dresse* and *stubble* of Errour and Falshood; to wast the *holds and habitations of Sathan*; *shining* to *illustrate* and *manifest* the *Truth*: But now, *Heu quantum mutatus ab illo?* Boyes, Novices, Shoomakers, Coblers, Women, what not? without any *calling*, but their owne Pride, and the peoples Folly to admit them; without any *furniture*, but their own intolerable impudence to enable them; *proh pudor! proh dedecus!* as if that awfull, holy, and weighty Function (enough almost to crack the shoulders of Angels, which drove St *Paul* unto his [illegible] who

who is ſufficient for theſe things, that made the holy Prophet cry out in the conſideration of the greatneſſe of the work: אהה אדני יהוה הנה לא־ידעתי דבר כי־נער אנכי *Ah Lord God, behold I cannot ſpeake for I am a child*,) were fit for nothing but to lackey at the ſide of the meane employment of every mechanicke, to be their ſport and recreation from their more ſerious occupations. But whilſt every ſort is thus ready to make a claime unto the Miniſteriall abilities and priviledges, that they may divide the ſpoile of the Miniſteriall ſupportance among themſelves, how few are there that thinke themſelves bound withall to the rules of Miniſteriall con-

verſation and holineſſe? That they ſhould *be blameleſſe, vigilant, ſober, of good behaviour, given to hoſpitality, διδακτικοι, apt to teach*, as well in regard of abilitie and furniture, as readineſſe of mind, in reſpect of skill, as well as of will to doe it, no doubt: *Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler or fighter, not covetous?* or how do we find that they do according to the Apoſtles rule, endeavour to *approve themſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, by pureneſſe, by knowledge, by long ſuf-*

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fering, by kindneſſe, by the holy Ghoſt, by love unfained, by the word of truth, by the power of God, by the Armour of righteouſneſſe, on the right hand and on the left, by honor & diſhonor, as deceivers and yet true, as unknowne and yet well knowne, as dying and yet living, as chaſtened and not killed, as ſorrowfull yet alway rejoycing, as poore yet making many rich, &c. *Blameleſſe* they are indeed in their own eyes perhaps, puffed up (as the Phariſee) with the windy conceit of their own holineſſe, canonizing themſelves for the only Saints, to make roome for whom, poore *Peter* and *Paul*, *Iames* and *Iohn*, yea, and Chriſt himſelfe too muſt be put out of the Calen-

der of the Church, where they may succeed in time in red Letters, in bloudy Characters written with the gore of those thousands of Christians, who have bin made sacrifices for the consecration of their holinesse. But whilst they stile themselves Saints, I would they did not prove themselves —— But the poore *Publicans*, whom they despise, who stand afarre off *knocking their breasts*, with a *Lord be mercifull unto me a sinner*! might *go home to their houses* (if they would let them, and did not keepe them from them as the purchase of their piety) *justified* in the sight of God *rather than they*. Indeed some of them may be called Saints, according

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to that Hebrew phraſe, whereby *Iobs* wife wiſhed him to bleſſe God, that is (as it is interpreted) to curſe him: or as the word קדש or קדשה from קדש to be holy. Is uſed to ſignifie the impureſt kind of polluted carnaliſts, that make a trade of the vileſt ſins, or as *Sacrum* in the Latine is uſed ſometimes for *Sacrilegum*, or *impium*, as in the Poet, as I remember,

Ad quid non mortalia pectora cogis
Auri ſacra fames. (*gui*

What wickedneſſe was ever hatcht
within the depth of hell,
To which the holy love of Gold
mens hearts doth not compell?

That is the unholy love of riches

riches and wealth, which is the root of all evill.

Vigilant they are indeed, but to do wickednes, like those in the *Proverbs*, *They sleepe not except they have done mischiefe, and their sleepe is taken away unlesse they cause some to fall*; They are watchfull as Sathan is watchfull, *who goeth about like a roaring Lion seeking whom he may devoure.*

If they be sober in regard of wine or strong drinke, yet how many of them are *drunke with pride*, intoxicated with the *opinion* of their carnall security? or what is the cause there is such a vertiginous swimming in their braines, such reeling too and fro in their unconstancy of

opinions

opinions and resolutions? How come they to thinke there is no Church but what turns round? or how few are there that are sober in their judgements, in their opinions? nay, may it not be truly said of many that are taken to be the wisest and the gravest amongst them, that they do but *cum ratione insanire*, are but more soberly mad than others; for what is it indeed, but meere madnesse, to thinke to set up the Throne of mercy in bloud? to call cruelty piety? and to professe Christianity in oppression? to thinke to maintaine a reputation of sanctity in themselves, by talking of Religion and Godlinesse, whilst they are at the same time in their

their hearts contriving, and acting in their outward performances, the great and horrid designes of seditious wickednesse; *Ioabs* in practice, as well as some of them in profession, dealing with Christ as he with *Amasa*; at the same time he gives him a faire salute with his tongue, *Art thou in health my brother*, and *takes him by the beard with his right hand to kisse him with his lips*, and with his left hand stabs him *under the fifth rib*, and *shed out his bowels to the ground*. 1 *Sam.* 20. 9. And what did *Iudas* doe before hee hanged himself? And what is it else to give Christ good words, to have mouths full of Religion, and hearts full of intolerable

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and diabolicall pride, envy, malice, covetousnesse, and ambition, yea, both hearts and hands full of Bloud, Treason, Murder, and Oppression; but is it not pure madnesse, to thinke that God will thus be mocked; may they be as bold with him as they make with his Annointed? Or will he take it well that they shall jeere him with a bended knee (but indeed this is scarce allowed him) and a [illegible]. That like those Souldiers in the 15. of *Mark.* verse 18. *They should put a crown of thorns upon his head*, and *then salute him with a haile King of the Iewes.* That they should at once or in the same *breath smite him and spit upon him*, by those persecu-

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tions and contempts, those scorns & reproaches, that they cast upon his poore members, and yet pretend to adore and *worship him?* Are wee turned *Lucians*, *Iulians*, *porphyries* instead of Christians? is this sobriety? Let them remember what Saint *Paul* received from heaven, for all his strictnesse, (& yet he was in earnest,) when he was exercised in the busines of cruelty against Gods people, all his zeale and mistaken holinesse, could not secure him from that terrible voice, *Saul, Saul, why persecutest thou me? Burning lips and a wicked heart, are like a potsheard covered with silver drosse*; so saith the wiseman, *Pro.*26.23. pious and devout

vour discourses, are but drosse pigments or varnishes: Though we put never so many of them upon earthy and wicked minds, God will be cheated with no such ware; Hee hath a touchstone that will quickly discover it, *Not every one that saith unto me Lord, Lord*, saith our Saviour, *shall enter into the Kingdome of heaven, but he that doth the will of my father which is in heaven*, and what is the *will of God? Even our Sanctification*, that our hearts and our actions should be religious as well as our tongues; And what is *true Religion and undefiled before God?* To throw downe the Thrones of Princes, that they may without controule devoure

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and oppresse their miserable Subjects? To lye and dissemble with God, the King, and a whole Nation, to bring to passe their wicked purposes, untill they have got them, and then to cancell all their promises and protestations? To make wicked Covenants to joyne one another together in sedition, making the holy name of God the bond of their hellish and black conspiracies, and then when their Idoll-interest prompts them to it, to breake them in pieces as *Sampson* did his new Cords, and to become open confessours of Sathan, (they may have the honour to be his Martyrs in time) by professing atheisticall policy, & as if oaths were

were of no force but to be the servants of their designes, when they have done their worke, and served their turnes with them, to turne them out of doores and send them packing, saying that they are but old Almanacks. Is not Matchiavell think you that Christ which they so talke of, that was never known till they taught him to the people: *Iura perjura.* &c.

Let me make it out a little.

Sweare and forsweare, that so thou mayest obtain thine own desires;
That thou mayest raigne, set all the world on fires.

Or is not that religious speech of him in *Lucan*, a great part of their new Gospel which they bragg of:

Jus

Jus & fas multos faciunt ptolomaee nocentes.
Dat panas laudata fides cum sustinet (inquit)
Quos fortuna premit, &c.

But let them take heed how they play too much with God. His Magazine is not all spent, they have not disarmed him yet; He can when he pleaseth frowne them all in a moment from the greatest height of their successe and glory (whereof they do so boast) into the lowest depth of ruine and confusion: and let them not thinke with the wicked man in the Psalme, that because God *holds his peace* for a time, *he is* therefore *even such a one as themselves*. There will be a time when

when he will *reprove them*, and *set all their sins in order before their faces.*

Or let the heathen Poet aske them one question:

An quia non fibris ovium Ergennâque jubente
Triste jaces Lucis evitandumque Bidental.
Idcirco stolidam præbet tibi vellere barbam
Jupiter?

Take it briefly thus.

Because thou art not thunder struck,
Will Jove give thee his beard to pluck.

Let not the forbearance of God, make them presume too much. Yea, let them remember that

that *pure Religion and undefiled before God is this; to visit the fatherlesse and the widdowes in their affliction, and to keepe himselfe unspotted from the world*, Iam. 1. v:27. *To do justly, and to love mercy, and to walke humbly with God*, Micha 6. 8. If they be sober let them teach and practise these things.

And is their scornefull and insolent carriage, that *good behaviour* that the Apostle requires? Or is it *hospitality* to turne men out of their owne houses, in stead of receiving them into theirs, that they may imitate therein the piety that was heretofore shewed unto Christ; *The Son of man* (saith he) *hath not where to lay his head.*

Math.

Math, 8. 20. Is this the hospitality that the Apostle requires? or are they *apt to teach*, in the Apostles sense, that are scarce capable to *learne*? Or if we hold it absurd in Popery to say *ignorance* is the mother of *devotion*, is it not almost as bad to hold *ignorance* to be the mother of *Instruction*? Or when *the blind leades the blind*, do we thinke the *ditch* will have nothing but water in it?

Are they no *strikers*, that make it their practice to smite with their tongue, to *curse the Ruler of the people, to speake evill of dignities*? and have set up the trade of smiting with their hands too, which they have so deepely embrued in the Chri-

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ſtian bloud of their brethren, and are angry that men will not admire it for a beauty in them. That God that would not ſuffer *David* to build his Temple becauſe he had *had his hand in the ſheding of bloud*, though it were the bloud of Gods enemies and Rebells, in juſt and lawfull warres, will he (thinke we) approve of ſuch bloudy builders as theſe, to ſet up his Church, or to repaire the decaies of his ſpirituall habitation? Are they not *given to filthy lucre*, that to enrich themſelves with other mens havings have *ſold themſelves to worke wickednesſe*, and have *taken away the lives of the owners thereof?*

Will they ſay they are *paſſ-*

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ent, which will not only ſuffer nothing for Gods ſake, but are enemies even to the very Doctrine of the *Croſſe*? Teaching men to *reſiſt*, and not to ſuffer, let our Saviour ſay what he will; inſtead of practiſing patience themſelves, exerciſing the patience of others by their perſecutions; and whileſt they forbid men to ſuffer under the lawfull Magiſtrate, they compell them to ſuffer under their unlawfull Tyranny.

They doe indeed well approve themſelves the Miniſters of God: *In afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments*. For though they ſuffer them not themſelves, yet they will be ſure to act them

upon others. In *tumults* indeed they are excellent, but it is in raising them against the lawfull power of the Magistrate; which Saint *Paul* thought good to cleare himselfe of, as being no good marke of a good teacher of the Gospell, *Acts* 24.12,18. and likes it not well it seemes in the people, since he was afraid to find it amongst the Corinthians as no marke of good Christians, 2 Cor.12.20. *I feare* (saith he) *when I come, that I shall not find you such as I would, and that I shall be found of you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults.* Bring them to the touch in these and the rest of

those markes of Ministeriall perfection which the Apostle sets downe, and we shall easily perceive that fulfilled in them, that *Tertullian* takes notice of in some of the like spirit with them in his time, de monogam. c. 12. *Quum extollimur & inflamur adversus Clerum, tunc unum omnes sumus, tunc omnes Sacerdotes, quia Sacerdotes nos Deo & Patri fecit. Quùm ad pereæquationem disciplinæ Sacerdotalis provocamur, deponimus insulas, & impares sumus: When we are lifted up and swelled against the Clergy,* (saith he, speaking in the person of some insolent spirits in his Age) *Than we are all one, then we are all Priests, because he hath made us Priests unto*

God and the Father; but when we are stirred up to the height or perfection of Sacerdotall Discipline, then we lay downe our Priestly Ornaments, and then we are of an inferiour ranke.

Such were they of whom Saint *Cyprian* not long after complained of in his time, as a pest of the Church: *Hi sunt*, saith he, *qui se ultrò apud temerarios convenas, sine divinâ dispensatione præficiunt, qui se præpositos sine ullâ ordinationis lege constituunt, qui nemine Episcopatum dante Episcopi sibi nomen assumunt. These* (saith he) *are they who take upon them of their owne heads to set up themselves, over their rash and unadvised Congregations: That make themselves*

ſelves Rulers and Leaders of the People without any legitimate Ordination, &c. And theſe the good Father ſaith, are *Sedentes in peſtilentiæ Cathedrâ, peſtes & lues fidei, ſerpentis ore fallentes, & corrumpendæ veritatis artifices, venena lethalia linguis peſtiferis evomentes, quorum ſermo ut cancer ſerpit, quorũ tactus pectoribus & cordibus ſingulorum mortale virus infundit.* They ſit in the peſtilentiall chaire, they are the very plagues and murraines of the faith or Chriſtian Profeſſion, deceiving with their ſerpentine language: Artificers of corrupting the truth, vomiting out deadly poyſons with their peſtiferous tongues, whoſe word doth creepe like a canker, whoſe

touch doth infuse mortiferous venome into the breasts and hearts of all men.

And now we see how the devill acts over and over his old tricks among us in these daies.

But sure the song of the 4 Beasts and the 24 Elders, *Rev.* 5. is not so to be understood, as if thereby all men indifferently were to be admitted to the publique Office of Ministry in the Church, because it is said there without distinction, that *Christ hath made us Kings and Priests unto God*; but it is rather in regard of that accesse which all true Christians have obtained by Christ Jesus unto the mercy-seate, accord-

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ing to that of St *Paul*, *Rom.* 5. ver. 1, 2. *Therefore being justified by faith we have peace with God through our Lord Iesus Christ, by whom also we have accesse by faith into this grace wherein we stand.* Or that of *Ephes.* 2. 13. *In Christ Iesu ye who sometimes were farre off, are made nigh by the blood of Christ.* And ver. 18. *Through him we have an accesse by one spirit unto the Father.* As it was the priviledge of Priests heretofore in the Jewish service to draw nigh to God in the Temple: and also in regard of those *spirituall Sacrifices* which every true Christian may and doth offer up unto God in and by Christ; 1 *Pet.* 2. 9.

Heb. 13:15. Unto this Priesthood we are consecrated, not by the *blood of our brethren*, but *by the blood of Christ*: *Rev.* 1.5. & *Heb.* 13. 12. Not that the Spirit of God intended at all hereby to confound the callings in the Church, or to give a generall Commission to all men that have insolency enough to presume upon their owne gifts, to take upon them the publike office of instructing the people; for why than did the Apostle aske that question; 1 *Cor.* 12. 29. *Are all Prophets, are all Apostles, are all Teachers*, &c. Or why doth the same Apostle give order unto *Timothy* and *Titus* solemnly to *ordaine* with *imposition of hands?*

hands? 1 *Tim.* 5. 21. and *Tit.* 1. 5. Why doth he give them such severe rules and cautions for the managing of the power of *Ordination*? That they should admit none but such as were rightly qualified, 1 *Tim.* 5. 22. *Lay hands suddenly on no man, neither be partakers of other mens sins:* and 1 *Tim.* 3. 1, 2. &c. He sets down the Catalogue of those conditions which they were to looke for both in Ministers and Deacons, and will have them bee *proved* before they be suffered to exercise that calling; which were all in vain and to no purpose if (notwithstanding all those rules) it shall be still in the power of any to intrude themselves into the

execution of those Sacred Functions; it is not to be denied indeed, but it is the duty of every Christian to make use of those occasions that God offereth to communicate that knowledge which they have unto others, in private occasionall exhortations, consolations, and reproofes of sin; and it is not only lawfull but requisite for Parents and Masters, to instruct their Children and Servants in the knowne and certaine Principles of Christianity, and in the duties that belong unto them, according to those rules which are clearly set downe by the Church of God and the Scripture. But it is a businesse of an higher nature

ture to undertake the publike administration of Doctrine in the Church, and of the interpretation of the Scriptures, unto which those inferiour workes of private instruction and admonition, are subordinate, and whereby they are to be guided. The people of God in the time of the Law, were to exercise the like duties to their Families and their Neighbours, &c. And yet the offices of the Priests and the Prophets were not thereby prohibited unto the common people, but were still preserved proper and entire unto them, otherwise the Spirit of God would not have said as he hath done in the 2. of *Malachi* v. 7.

The Priests lips should preserve knowledge, and they should seeke the Law at his mouth. There is no scruple at all to be made but a Father or a Mother, a Master or a Friend, may apply some knowne or ordinary medicines unto the wounds, or diseases of their friends, or children, or dependants, or others; but yet if every man should take upon him the practice of Physick or Chirurgery, there would be more killed by Medicines, than by Diseases in all likelihood.

If every Marriner or Passenger in a Ship should undertake the office of a Pilot, there would need no storms nor tempests to make Shipwrackes.

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The order and distinction of parts, members, and faculties, is not onely the *beauty*, but the *preservative* of organicall bodies, and substances. *As we have many members in one body*, (saith the Apostle, *Rom.*12.4.) *and all members have not the same office, so we being many are one body in Christ*, and *every one members one of another*. But yet the unity of the body doth neither confound the variety, nor destroy the order of the severall parts and functions, but the variety and order of the parts preserves both the unity and being of the whole. *Having then gifts differing according to the grace given unto us, whether Prophecy let us prophecy, according*

ing to the proportion of faith, or Miniſtry let us waite on our Miniſtring, or he that teacheth on teaching, &c. So the ſame Apoſtle, 1 *Cor.* 12. 14. *The body is not one member but many*; and *ver.* 17. *If the whole body were an eye where were the hearing? if the whole were hearing, where were the ſmelling? and if they were all but one member, where were the body? but now are they many members yet but one body.* It is the Apoſtles rule, and ſure it is a juſt one, *That they that preach the Goſpell ſhould live of the Goſpell*; 1 *Cor.* 9. 14. And that he *that is taught in the word ſhould communicate unto him that teacheth in all good things*, *Gal.* 6. 6. That *double ho-*

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nour ſhould be given *to the Elders that rule well*, eſpecially to thoſe that performe their duties induſtriouſly, *laboring in the Word and Doctrine*, 1 *Tim.* 5. 17. And what the Apoſtle meanes, he himſelfe will tell you in the next verſe; *for the Scripture ſaith, thou ſhalt not muzzle the Oxe that treadeth out the corne, and the labourer is worthy of his reward*: If there be no diſtinction between Clergy and Laity, between Teachers & Learners, no bounds ſet about the Sacred Mount, but that every one that will, may breake in to the exerciſe of the office of a publike Teacher in the Church, how ſhould theſe rules of the Apoſtle be obſerved? how ſhould

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it be knowne who is to *communicate*, and who to receive the benefit of that Communication? Or at leaſt, how ſhall the people be able to maintaine all that will be ready to intrude into that buſineſſe? Or, why hath God ordained ſuch a ſupply in temporalls for the Preachers of the Goſpell from the labours and poſſeſſions of others? but that it was preſumed, that the worke of the Miniſtry was to be their proper occupation and function; unto which they were ſo farre to apply themſelves, as to prohibit them the exerciſe of other trades and occupations ordinarily: for althongh the extraordinary gifts of St *Paul*, and of

ſome

ſome others perhaps in the Apoſtolicall times, did enable him or them to exerciſe both together, yet that is no warrant unto any that make no juſt claime unto that portion of gifts which God thought fit to beſtow on them who were the firſt planters of the Goſpell, to take upon them the like mixture of occupations. It is a good rule of the Schooles I thinke, that *Opera liberi ſpiritus non ſunt trahenda in exemplum communis vitæ*; *That the workes of the free Spirit, that is, the extraordinary workes of the Spirit, are not to be drawne into example of common life, not to be patterns for us to walke by.* But what unreaſonable creatures are we growne?

growne? What an incongruity and groſſe *ſolæciſme* is it to cry downe the Miniſtry ſo loudly and ſo earneſtly as they doe in theſe daies, from having to do with civill affaires, or ſecular matters, under pretence that they are not to bee diſtracted from that great worke of their ſpirituall imployment? and upon that ground to render them meere ſlaves, depriving them of the liberty of aſſenting unto thoſe Lawes whereby themſelves as well as others are to be Governed? and yet withall to admit of every Lay-man that will, to exerciſe the meaneſt and moſt toileſome mechanick occupations, and withall to take upon him the office

of

of a Miniſter? To forbid the Clergy to meddle with Lay-matters, and at once to admit the Laity to meddle as they pleaſe with the worke and function of the Clergy? yea to raviſh that worke out of their hands who are properly deſigned and furniſhed thereunto? That they may get up into their places, to vent their mad fancies, their raw and rude conceptions, their follies, their blaſphemies, their ſeditious doctrines, and their vaine dreames and imaginations to the people. If it be not likely, as it hath been pretended, that that Miniſter can anſwer the great expectation of the Miniſteriall worke: that makes it his

his maine buſineſſe, his daily ſtudy, his ordinary exerciſe, that doth but admit of ſome few or rare interceptions from that worke, to attend perhaps once in three yeares at a Parliament, or to perſorme the Office of a Juſtice of Peace once or twiſe perhaps in a moneth, or three, or foure, or five times in a yeare: How is it likely, or even ordinarily poſſible, that he whoſe maine imployment is in Secular affaires, that followes a Trade all the weeke long, and makes the worke and imployment of a Miniſter, only as a *πάρεργον, a breathing buſineſſe*, or matter upon the by: How is it poſſible I ſay without a miracle ſhould

ſhould rightly performe that worke? Let the World judge, whether there be not either great want of *reaſon* and *logique*, or elſe great want of *honeſty* and *ſincerity* in theſe carriages? Or whether it doth not ſavour more of deſigne than of Religion: Firſt, to urge the weightineſſe of the Miniſteriall work, to exclude the Miniſtry from any ſecular buſineſſe, to deprive them of all Offices in the State, of their voices in Parliament, and other temporall advantages, that they may get them into their owne hands? and then, when that is done, to admit of a mixture of that holy and weighty buſineſſe, with the moſt *durty*, *bloudy*, or *toileſome* employ-

imploiments in the world, by proſtituting it at the feet of every duſty Mechanicke? that they may raviſh both the work and the ſupportance of the Miniſtry out of their hands unto whom it belongeth: Stripping by this meanes the poore Church-men, firſt of their perſonall advantages by excluſion, and then of their ſpirituall proprieties by intruſion. But I know what will be ſaid, *Oh they have gifts*, and why ſhould they not uſe them? If God hath given them Talents, muſt they be bound to wrap them up in a napkin, and bury them in the earth for feare of diſpleaſing a blacke gowne or a ſquare cap? or intrenching upon that Monopoly

nopoly of teaching and saving soules, which a sort of people called Parsons and Vicars, have thus long challenged unto themselves against the liberty of Christians? When God hath given us light, must we hide it under a bushell? Did not *Eldad* and *Medad* prophesie *in the Camp*, without the censure or reprehension of *Moses*, *Num.* 11.26. Doe not we read of *the house of Stephanus, that they addicted themselves unto the Ministry of the Saints?* Or where doe you find that *Apollos* was ordained, or that *Aquila* and *Priscilla* received imposition of hands, were they not Tentmakers as well as *Paul?* It may be answered: For their gifts

which

which they have, God forbid that we ſhould envy them, and perhaps there is no great temptation to it. But it is thought to be reaſonable, That ſince the hearts of men are (as they teach us too clearely) very apt to overweene of themſelves: And ſince what ever their gifts be, the uſe of them is not their owne but the Churches intereſt, wherein the publike good, if well uſed: or evill, if ill imployed, either above their ſtrength, or againſt their duty, is very much concerned: They are not therefore fit to be their owne Judges, whether their abilities be anſwerable to the worke they undertake or no; but it is to be judged by thoſe that

that are designed by God and his Church for that purpose (such as was *Timothy* and *Titus*, at *Ephesus* and *Crete*) that upon *triall* and *approbation* from them, and by solemne *ordination*, and imposition of hands, together with *Prayer* and *Supplication* to God for a blessing upon them and their gifts, they may be admitted to that work, which is indeed very requisite for the security of the Church and Gods people, that they may not have *wolves* instead of *Sheepheards*, to *devoure* them instead of *feeding* them, that they may not have *perverse insolence*, and *bold ignorance*, but *solid*, *sober*, and *modest knowledge* to be their guides in the waies of

righteousnesse and salvation; that they may not receive poyson instead of nourishment, but that they may have the *sincere milke of the Word* administred unto them that *they may grow thereby*. A matter of so great consequence, as our owne lamentable experience at this day may informe us abundantly, That although it were to be wished indeed, that the Church had the enjoyment of all her riches, and that nothing should lye idle that may be of use, yet it were much better that many good gifts should lye hid, then that under the collour of a liberty in making use of good gifts, the people of God should be bewitched, and poysoned with

with ſo many ſophiſticated impoſtures of Sathan; have ſo many hereſies and errours, and phrenſies, and ſchiſmaticall, and ſeditious Doctrines put upon them inſtead of the truth of God, to the producing of ſuch a *Chaos* of confuſion among us, and the enkindling of ſo many *falſe*, but *raging fires of diviſion and diſtraction* in the Church of God. It is much better that the building of the Temple ſhould go on ſomewhat the ſlower, then that the *Adverſaries of Iudah and Beniamin* ſhould be ſuffered under the pretence of promoting, to hinder and confound the worke, *Ezra* 4. 1, &c. *Many hands many times makes light*

worke in a worſe ſenſe then the Proverbe is uſually underſtood in; that is, *they make ſlight work*. If a Watchmaker ſhould ſuffer every commer in or paſſer by to be tampering with his buſineſſe, he might well give them all his gaines for their wages. In ſhort, do but ſtand ſtill a little, and conſider what excellent fruits this *liberty of prophecying* (as they call it) hath produced in this Church of ours, and if you can conclude it to be commodious or a bleſſing, go then and pull downe your hedges, and hire the hogs to dreſſe your Gardens and your Fields: ſet flames of fire to repaire your houſes: let the moath be your taylour to mend your

your cloathes: or uſe the like husbandry for your ſelves that *Sampſon* did for the Philiſtines; Tye the Foxes together by the tailes, and a firebrand betwixt them, and ſend them into your ſtanding Corne to weed out the Thiſtles: no, no, we have learnt by too ſad a triall, that Sathan hath his ſeed and his ſeedsmen, as well as Chriſt; and if all that will offer themſelves may be admitted, thinke him not ſo dull a contriver of miſchiefe, but that he is provided of his voluntiers, who though they hate the *Garments of Miniſtry*, yet they will will put on the *Garbe* perhaps of *Angels*, and will *ſow Tares* inſtead of *Wheat*, even *in the field* of the Lord

himselfe. I know none that desires to make any monopoly of the gifts of God, or of the businesse of salvation. I doubt not but there are of the lawfull Ministry, that are so sensible of the greatnesse and difficulty of the worke, that they could be content, if God would be pleased with it, to have any body take the burden thereof off their shoulders, and so that they might be rid of the great charge, willingly to part with the honour and supportance too of their callings, much more would they be ready to receive the aide of any that were fit, and willing to helpe them, and to joyne with *Moses* in that holy wish of his,

Num-

Num. 11.29. *Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them.* But whosoever they be that wish well to the Church, or to Gods glory, must needs wish withall, that those gifts may be well weighed and allowed according to Gods will, and that they may be set free with a blessing, by the prayers of the Church, and a solemne ordination unto the holy Function, before they be let loose into the publike. That they may be tried and approved not by themselves, for that old saying is too true, *Omnes rerum nostrarum iniqui æstimatores sumus; We are all of us unfit to be the prizers of our owne goods;*

Non videmus id manticæ quod in tergo est; *It is an hard matter for us to looke round about our selves*: And withall, it is not amisse I hope to desire that no private gifts may be so much preferred, as to destroy that great gift and ornament of the whole body of the Church which gives lustre and beauty unto all the rest, which is the grave and matron-like Robe of Order in the use and dispensation of these gifts, which doth at once safegard and commend them all, with which the Apostle concludes that excellent discourse of his concerning spirituall gifts, set downe in the 12, 13, and 14. Chapters of the first to the *Corinthians*, as that which

was

was to have the guidance, and the moderation of them all, and to have them in cuſtody and Guardianſhip; after he had ſet forth the variety of gifts, and their uſes in the Church, he ſets this rule as it were to have the government of them all, *Let all things be done decently and in order.*

As for *Eldad* and *Medad*, they were not ordinary men, they were of thoſe 70 Elders that were choſen to aſſiſt *Moſes* for the government of the people, unto whom God *gave of the ſpirit that was upon Moſes*: for as we may ſee *Num.* 11. 26. *They were of them that were written*, though *they ſtayed behind in the Campe, and went*

out unto the Tabernacle, and to these God was pleased to give the testimony of the spirit of Prophecie.

Apollos, and Aquila, and Priscilla lived in those times where in the Spirit of God as he gave extraordinary gifts; so he moved men to the exercise of them by extraordinary motions, as was requisite in those times of the planting of the Gospell; and wherein the Church of Christ was not yet setled, so that the ordinary course of admission into the Ministry could not be every where had; and this may serve to answer to that in the 11. of the Acts, at the 19. concerning those that were dispersed upon the persecution

of *Stephen*, and all others of the same nature, &c.

Now that the oeconomy of those times is not to be a patterne to the Church of God now in a more setled condition, may appeare since we see even in those times where the Church was setled, (as in *Ephesus* and *Crete*,) the Apostle gives rules for an orderly admission: so that these are no warrants for those men, to refuse the ordinary way of vocation to the Ministry where it may be had, to intrude themselves without it, unlesse they will plead that unsettlement which themselves have wickedly wrought in this Church for the colour of their presumption, which is but to

excuse

excuse one mischiefe by another.

If they shall say they are tried, approved, and admitted by the people; I answer, that triall is *coram non judice*, since it belongeth not unto the people either to judge in election, or to conferre that Ministeriall power by ordination.

The first is against reason, for the election of Ministers must reasonably belong unto those that are able to judge of them: and as it is in Sciences, that that hath in it the rules whereby other Sciences are judged of, is held to be above the rest in wisdome and excellency, so in persons or callings: now whether that can be a fit man

man to guide the people that is inferiour unto the multitude in wisedome and knowledge, let any man judge; so that the very election by the multitude doth upon the matter inferre him to be unfit, and so that choice doth as it were destroy it selfe, and as the Musitian rebuked his Scholler (as I remember the Story) because the people applauded him telling him that hee knew it could not be right or good Musicke that they approved; and as a man may judge that to be crooked that agrees with a crooked rule, so of the two we might rather conclude that man to be unfit that the people chooseth than to be fit: and so more consonant

to reason that he should even therefore be rejected than admitted, for in that he is chosen by the people, it is to be presumed that they are fit to judge of him, and if they are competent judges of him, it will reasonably be inferred that he is inferiour to them in wisdome and excellency, but this is not to be imagined, and therefore the conclusion holds surely, *per argumentum ab absurdo*, that the people ought not to have the choice of the Minister.

Againe, it is against two maine ends of Triall and Election, which are first that the Minister may be such as may not deceive the people, Therefore there must be some wiser of than

than the people to try him, or else they may be deceived by him in the capacity of Triers, as well as in capacity of Disciples or Learners, otherwise this would suppose upon the matter all Election unnecessary in regard of this end: for if they are presumed to be able to judge of his Doctrine, there is no danger that they should be deceived by it; nay, for ought I know, it will inferre no necessity at all of a Minister, or of his teaching them, for if they be wise enough to examine him in point of Doctrine, or to try him in it, it is to be presumed that they have as much or more light than he, for that light must be greater that will

discover

discover the failings or imperfections of another light: unlesse we will have darkenesse to judge of light.

The second maine end is, that he may be such as will not corrupt them by his life and conversation, that will not lead them on by ill example in Faction, Sedition, or in any wicked course. Now this is not likely well to be provided for by committing the Election to the people; for how soever the timpany of opinionate holines is become so generall a disease in these times: yet if we take not maskes for faces, if we understand holines aright, or make a true survey of the people, it will be found a conclusion too

opera-

operative even in these times; That the greatest part of the people are not of the best inclinations; and than if that be a true principle, that *omne appetit simile, Every thing delights in that which is like it selfe.* The major part of the people which is evill, are not in any great probability to choose a pious Minister. In short, the question than will be, as I have it from an Elegant Lamenter of this Churches miseries in far better times, when these evills which we suffer, seeme to have been but in their cradle, *Quonam pacto de eruditione imperiti, vel de sapientiâ stulti,* and let me adde, *vel de probitate impii recte judicabunt? Querim. Eccles.*

How

How shall rude and illiterate men judge of erudition? or fooles of wisdome, or wicked men of honesty and righteousnesse? Have we not cause to feare with him, least in a popular Election the holier sort may be overcome of the greater number, and that they may choose such Ministers, as in their wills, their inclinations, their lives and manners are most conformable unto themselves?

If reason will not prevaile, let the Scripture be searched, and see if upon due examination, it can be found that ever a meere popular Election was erected by any Divine warrant to be the gate for the Ministry to make entrance by into their Functions;

Functions; I deny not there are pretences of Scripture for the purpose, but shadowes are many times much longer than their substances, & if they have any substance at all in them, that note which is taken from those that have shewed themselves none of the best friends unto the true and genuine orders of the Church, may well serve to abate the force of them in this argument; *Quæ pro populari Electione à nonnullis afferri solent, ea nascentium rerum primordiis fuisse accommodata, sed nostræ ætati minùs aptè convenire; That those things that are produced in behalfe of popular Election by some, were proper unto those rudiments and beginnings*

of

of the church, but do not agree with the age wherein we live: not only in regard of the necessity which might then give countenance thereunto: but also because the whole multitude of Disciples, and Christians, as they were much more pure and sincere, and more eminent in piety, which secured them proportionably from miscarriage in the choice, so they were endued for a great part, if not all, as it appeares with extraordinary gifts, whereby they were enabled to judge of the Abilities and Orthodoxnesse of those which were proposed to their choice.

And yet even in those times there is sufficient to be found

to

to shew us that those acts that were done, or seeme to be done in that way, were not intended for ruled cases to the Church, in that it is evident in the practice of the same Apostolicall times, that men were sent to exercise the Ministry amongst the people, and accordingly undertooke and performed it, without any the least reference to their consent or approbation. See *Acts* 13. 4, 5. and *Acts* 9, 20. with divers other places.

And indeed had it not been so how should the worke of Gods building have gone on? How should the Vine of the Gospell have spread it selfe so gloriously as it did over the face

face of the earth, *ſending out her boughes unto the ſea, and her branches unto the River, and covering the hils with the ſhadow of it*, as the Pſalmiſt ſpeaketh in the 80. *Pſalm.* Should the Preachers of the Goſpell have ſtaid and expected that they who were not converted to the faith, and yet enemies to the Goſpel, ſhould have choſen Miniſters to preach it amongſt them? Or how can it be expected now in theſe daies, that the people who are deeply infected with corrupt opinions, and ſchiſmaticall affections, ſhould Elect Orthodoxe & ſound Teachers, in ſuch times as theſe are? wherein that ſad prediction of St *Paul* (2 *Tim.* 4. 3.) is fulfilled

That

That the time ſhould come when men would not endure ſound Doctrine, how then is it likely that [illegible] ſhould make choice of [illegible]iniſters, or not rather that they ſhould (as they do) *after their owne lusts heape unto themſelves Teachers having itching eares, turning away from the Truth and being turned unto Fables?* Nay, if the caſe were ſo, in ſuch an age as this, wherein Religion ſeemes to be lookt upon and uſed by too many but as a meere cheate and impoſture of humane policy, and wherein there are ſo many that had rather ſave their Tythes than their ſoules: Both Miniſtry and Preaching would perhaps ere long be totally diſcarded

ded and cast off, as things unnecessary and burdensome, when men have once fully served their turnes with the shews of Piety and Religio[illegible] all would be swallowed [illegible] that Religion that the S[illegible] speakes of in the Character that he gives too truly of the common devotion, ὅπου τὸ συμφέρον ἐκεῖ καὶ τὸ εὐσεβὲς *where mens profit is, there is their Religion.* If any here shall urge the practice of ancient times after the Apostles wherein the Bishops were sometimes chosen by the people: I answer first, that it was not constantly so. Secondly, that the practice doth not so much convince the legallity of that course as the evills that it

produced

produced doth demonstrate the inconveniency; for as one saith, *Vt eligeret, excitavit tumultus; Commisit varias cædes, & infinitis pœnè malis turbavit Christianam rempe*: as *Tumult* was the leader on to those elections, so they were the occasions of divers *murders*, and of *disturbing the Christian Common-wealth, with almost infinite mischiefes.* Thirdly, *A facto ad jus non valet argumentum*; it doth not follow that it was just because they did it, for examples are to be examined and corrected by rules; and as the same Authour of whom I last spake hath well determined, *Non quid aliquando factum fuit, sed quid perpetuò fieri debet perquirendum*

est; We ought not so much to enquire what hath sometimes been done, as what ought in all times to be done. But alas nothing is well done now unlesse the franticke people have the conduct and manage of it; *Omnes nempè imperatores in hac mundi senectâ natura gignit, nullos milites*; (as he also goes on) Nature is growne so strong in this old age of the world, that shee brings forth all Emperours, no Souldiers in these daies. But as *Lycurgus* once answered a certaine man that would needs perswade him *to leave the Government of* Sparta *to the people*. *Go thou* (saith he) *first and leave the manage of thy house to them, and if that course shall*

please

pleaſe thee well, then come and make it thy requeſt that the multitude may have the rule and regiment of all things. So ſay I unto thoſe that would have the matters of the Church (or of the State) in theſe daies left unto the people; *let them firſt go and reſigne up the rule of their private Families and eſtates unto them,* and indeed perhaps they had almoſt as good do it before hand, for it is moſt likely to follow after with ſpeed: for where there are ſo many Maſters of all things, no man is like long to be Maſter of any thing; *ex pede herculem,* wee may make a pretty gueſſe at it, by what the motions towards ſuch a Government have al-

ready given us a taſte of.

But were it ſo that the right of *Election* were in the people, yet if the right of *Ordination* be not in them likewiſe, there will be a maime and failing in that Commiſſion which is pretended for an univerſall Miniſtry; and will any ſay that this is needleſſe? or this alſo belongeth unto the people. Indeed they have gotten great promotions of late ſince the old plea of *Korah* and his *company* that was once buried alive with the Authors, hath gotten above ground againe among us in theſe daies, and men of any rank dare tell both *Moſes* and *Aaron*, both *King* and *Miniſter*, that *they take too much upon*

 them,

them, seeing all the Congregation are holy every one of them, and the Lord is among them, wherefore then lift you up your selves above the Congregation of the Lord? Both Royall and Ministerial power (for it seems it is their fate to suffer together) are made a scatter among the people. It was shrewdly spoken by *Tertullian*, in his Book, *de præscriptione adversus Hereticos. c. 41. Nusquam facilius proficitur quam in castris rebellium, ubi ipsum esse illic promereri est.* There is no readier way to preferment then to be in the Rebels Tents, where the very presence of men is meritorious. How easie is it to get up from hence, both into the

pulpit, and into the Throne. *Alphonsus a Castro* (I confesse) ascribes it unto *Luther*, as if it were his Doctrine, (how justly I have neither oportunity nor lust now to examine) That all Christians are Priests, and that they are consecrated to this Office in their Baptisme, and that they have all equall power without distinction either of Sexe or Condition; but yet so, that it is not lawfull for any to exercise this power, *Nisi per consensum communitatis*; But by the consent of the Community; *Quia quod est omnium communiter, nullus singulariter potest usurpare, nisi vocetur*; because no man can singly usurp that power which belongeth unto

unto all in common, unleſſe he be called: as if the power of Miniſtry or Prieſthood were derived firſt to the Community, and then from the Community to him that doth exerciſe the Miniſtry or Prieſthood. A fancy that may well contend for the prize in point of wiſdome and commodiouſneſſe to Gods people, with that which our *State-Levellers* have taken upon them to vent: that will have the multitude to be the originary King as it were, put them both together and make them a *Melchiſedech*, a *King* and a *Prieſt*, and then they will be well contented and live in peace, if we can but perſwade them to admit of one

condition, that there may bee but one head, and one heart amongſt them all, and that all the reſt may be cut off and ripped out, otherwiſe we may conjecture without the helpe of an *Ephemerides*, or conſulting with the Starres, what excellent *Grapes* are like *to grow upon* ſuch *Thornes*: In the meane time I cannot but wonder (me thinks) that either of theſe Pleas for civill or Church power ſhould be ſo Authenticall with ſome in theſe daies, and yet that *Korah* and his followers had ſuch ill luck as to ſpeed no better then they did in their ſuit for the like, eſpecially for the latter: ſince they had not only the ſame privileges of nature with theſe,

theſe, but ſeeme to have altogether as ſeemely a title from the Scripture, had they but had the skill of our moderne interpretation, for what theſe men find for their purpoſe in our daies, from Saint *Peter*, and Saint *Iohn*, That *God hath made us Kings and Prieſts: or a Royall Prieſthood*, &c. The like they might have urged for ought I know for themſelves, *Exod. 19. 6.* where God promiſeth the people upon their obedience, that they ſhould *be a kingdome of Prieſts unto him*. And yet however it came to paſſe, the calling of *Aaron* and his Sons and their Succeſſours, and of their Brethren the *Levites*, was their encloſure, without

the Election or Consecration of the multitude. It might suffice to discover the folly of these pretenders, to tell them what exception one hath made against the force of that argument which they would draw from the named places: *Si nihil est Sacerdotis officium quia omnes vocantur Sacerdotes, oportebit eadem ratione te fateri ut Christus nihil sit supra quemquam eorum de quibus dictum est, nolite tangere Christos meos. If the office of a Priest or Minister shall be nothing, because all are called Priests: by the same reason thou wilt be compelled to confesse* (which God forbid) *that Christ is nothing above any of those of whom it is said* in the 105. *Psalm.*

Touch

Touch not my Christs, for so the Originall will well beare; and so both the *Septuagint* and the *Vulgar* translate it; but if what hath been said already will not suffice to weane them from so fond a mistake of those places before mentioned of the *Revelation* and St *Peter*, let them take their choice of wiser Commentaries upon those Texts, and be perswaded either to embrace that of *Beda*, that the faithfull or people of God are called Priests, because they are united unto Christ, who is the great and eternall Priest; or that of St *Augustine* not much unlike it, remembred by *Fevardentius*, in his notes upon *Irenæum*, *Sicut omnes Christianos dici-*

mus

mus propter mysticum chrisma, sic omnes Sacerdotes quoniam sunt membra unius Sacerdotis; As we call all Christians because of the mysticall anointing, so all are called Priests, because they are the members of that one Priest, which is, Christ Iesus. Indeed that Priesthood of Gods people is no more but their Christianity: and I pray God make all to be Priests in that sence, that is to say, good and humble, and faithfull Christians: and upon that condition I should wish them Kings too, that they may moderate and keepe under their unruly affections, with the Scepter of our Royalty, which is the grace of Gods Spirit, and the power of his Word, not excluding but

actuating

actuating ſound reaſon therein as an uſefull and commodious Miniſter; *They would bee the better Subjects for being ſuch Kings.*

But we have before our eyes too numerous a brood of miſchiefs from that womb, to wiſh that it ſhould teeme any more, either to juſtifie the multitude in taking upon them the holy Functions in the Church themſelves, or to allow them to have power to ordaine others thereunto.

Could St *Paul* have found in his heart to have given it unto them, we ſhould not have been againſt the claime that they make unto it: But then hee needed not to have left *Titus* at *Crete*,

Crete for that purpoſe, or let them tell me if they can better than St *Paul*: How, and from whom *Timothy* received his *ordination*, it was not ſure from the people, but from *Paul* and the *Presbytery*; from *Paul* the Prelate (for ſo we may well call him) and I would to God we could leave ſnarling at harmeleſſe names) aſſiſted or attended (envy not the honour of this terme unto the Apoſtle) with a company of Presbyters or Miniſters of the Church; in which we have (me thinkes) a cleare and excellent patterne, of the Primitive and genuine courſe of *Ordination*, which God of his mercy reſtore amongſt us in this Church and Nation.

Nation. See the first of *Timothy* 4. ver. 14. *Neglect not the gift which was given thee by Prophecy, with the laying on of the hands of the Presbytery*, And 2 *Tim.* 1. 6. ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. *I put thee in remembrance to stirre up the gift of God which is in thee by the putting on of my hands*. Compare the places together, and see how sweetly they are argued to make up our differences had we moderate spirits: and did wee not *seeke our selves more then Christ Iesus*, to make good our owne humours, actions, and interests, (yea, I would to God I might not say) our Covetousnesse, our Pride, and other things as bad

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or worſe perhaps then theſe, more than to procure peace in the Church: there is τὸ χάρισμα in both, *the gift*, and in both there is ἐπίθεσις τῶν χειρῶν. *Impoſition or laying on of hands*: St *Paul* and his Aſſiſtant-Miniſters, both joyning in Ordination, and Miniſteriall Collation of that gift, (if any ſhall ſtraine the word Presbytery to make it a foundation for their skewed Synedrion, conſiſting of Lay and Clergy Elders together, *ipſi viderint*, let them be ſure they can juſtifie it, for my part I confeſſe I cannot.) But then (me thinkes) there is ſome difference remarkeable: in the firſt place it is μετὰ ἐπιθέσεως τῶν χειρῶν πρεσβυτερίου, and in the latter it is

διὰ

διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. With *the laying on of the hands of the Presbytery*, But By *the laying on of my hands*; whereby, if I be not mistaken in the *Criticismes* of that Language, the *Apostle* may seeme to intimate by the variety of the phrase, the inequality of concurrence betweene himselfe and the Presbytery in the act of Ordination, which was conferred by him as a more principall agent, or at least as an instrumentall one in an higher degree, as the word διὰ or (*by*) being a *causall* may import, but *with the laying on of the hands of the Presbytery*, as his *Assistants* and *subordinate concurrents therein*; which may helpe to cleare us in the disco-

discovery of the right and exact manner of the performance of this worke, and of the true *Apostolicall* Government in the Church; which is then most exactly framed, and most authentically mannaged, when it is administred by one of supereminent power, as succeeding the Apostle therein in his part, and with the Assistance of other Ministers as subordinate helpers unto him therein: which, as it hath this and divers other arguments to convince it to be the true and Primitive Forme of Government; so the admission thereof amongst us, *If private Interests interpose not*, might satisfie all reasonable parties amongst us, and be a great

great meanes to recollect the ſcattered Members of this poore diſtracted Church unto one another, againe in unity and order, and to ſoder up thoſe ſad breaches and diviſions of our Miniſtery: which have been much fomented and encreaſed whilſt the Competitours for Government and their adherents, (I meane the Epiſcopall party, and the Presbyterian) have been ſo farre affected with their ſeverall extreames, and each to the ſetting up of themſelves, in a kind of ſolitarineſſe of power, (I ſpeak of ſome, not of them all) that nothing can ſerve their turnes but the excluſion of one another: whereas if they could be

content

content as they ought to live and dwell together with their ſeverall due portions in the adminiſtration of Church-matters, the Lord might be much glorified in a happy and ſweet compliance, and each might yeeld comfort and encouragement to one another: for want whereof, their mutuall quarrels and contentions, whereby they have throwne durt upon one another, have had no better effect for ought appeares, then to render both ſides, even the whole Miniſtery contemptible to the people, and given occaſion to a third party of utter enemies to all kind of order to lift themſelves up and trample upon them both; let me not

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be thought presumptuous if I offer this earnestly unto the timely consideration of all our Fathers and Brethren in this Kingdome, least the continuance of their divisions prove the ruine of them both, and of this poore Church betwixt them; and beseech them in the bowels of Christ Jesus, that they would ponder it seriously whether there have not been a great cause in this very thing of those judgements which God hath sent upon us; whilst the overmuch imperiousnesse of some, and the too much disorderlinesse, and ungovernableness in others, have intrenched (it may be feared) so farre upon that Christian temper

which

which ſhould be found eſpecially amongſt the Miniſtery, as to render their quarrels too liable unto ſuch a Character as was once given upon the contention of two great men in this Kingdome: to this purpoſe (as neere as my fraile memory doth ſerve me) *Gaufridus & Hugo, magno cum ſcandalo inter ſe concertárunt, hic ut praeſſet, ille ne ſubeſſet, neuter ut prodeſſet.*

Geffry and Hugh
Are fallen in two:
'Bout what thinke you?
He ſtrives to raigne,
This ſubjection diſdaines;
Neither cares for the Churches gaine.

An happy condeſcention in this particular would not only be a meanes to ſet the things of the

Church

Church in the righteſt and ſafeſt way, but alſo to revive the dying flames of Chriſtian love and charity, which ſhould have their vigour in the Miniſtry above all other men: and withall, to ſtop the mouthes, and and take away the occaſions of the haters of all order that ſeek occaſions, and to keepe up Chriſtianity amonſt us, which is too viſibly ſtealing away from us at thoſe gaps and breaches which our contentions have made; and above all others, thoſe which are moſt ours, and indeed the great fountaine of others: *The contentions of the Miniſtry.*

However it be, we ſee clearly enough that *the power of Ordi-*

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nation is not at all placed in the people by the determination of the *Apostle.* If there be any part theirs in this holy busineſſe, it is that they may be *present* at theſe publique performances as *witneſſes*, not as *judges*, and that they may have liberty to ſpeake freely and with ſuch modeſty and reverence as befits them, if they know any juſt and certaine cauſe, why ſuch as are to be admitted into theſe ſacred offices, ſhould not bee inveſted thereunto. But nothing will ſerve the turne in theſe daies of ours, unleſſe all order be caſt out of the Church to make roome for that excellent piece of *confuſion* which men are now

pleaſed

pleased to call a *Reformation*. A *Reformation* that hath put too much colour of truth upon that Sarcasme which I once heard fall from a foul mouth against the Protestant Churches; *Eglise reformee, est deformee, The reformed Church is the deformed Church.* I am sure they that have gone about to make such a *jumble* of holy things and profane together, and to take away the distinction of the *Ministery* and *People* in this Nation, have done so much to justifie it, as I can scarce tell what one thing the Adversaries could have asked of them, or hired them to have done more for the asserting of their Calumnies against the

Church of *England*: Of whom we may too justly complaine, as *Tertullian* doth of the *Hereticke* in his time; *Simplicitatem volunt esse prostrationem disciplina, cujus penes nos curam leuocinium vocant, pacem quoque, passim cum omnibus miscent, nihil interest illis licet diversa tractantibus dum ad unius veritatis expugnationem conspirant*; *With these men the overthrow of Discipline is reckoned for simplicity, and to take any care thereof, is accounted wantonnesse; whatever difference of opinions there is amongst them (as there is very much) yet they can agree well enough with any, so that they may conspire together against the truth: They are all swollen with*

pride

pride and ſelfe conceit, and (like unskilful Empericks or Mountebankes in Religion) *they all promiſe much knowledge* in their Bills, whilſt for the moſt part there is nothing but ignorance in their Boxes. Indeed that that followeth hath too much order in it for them; *Ordinationes eorum temerariæ, leves, inconſtantes, nunc neophytos collocant, nunc ſæculo obſtrictos, nunc Apoſtatas noſtros, ut gloriâ eos obligent quia veritate non poſſunt:* Their Ordinations (ſaith he) *are temerarious, light and inconſtant, ſometimes they place Novices in the Miniſtry, ſometimes ſecular men, ſometimes thoſe that are Apoſtata's from us, that they may oblige them with glory and* pre-

ferment *unto them, whom they cannot with the truth.* Should we not ſpend all our breath in ſighs, and all our moyſture in teares to thinke on it? that our Age ſhould be found of ſuch tranſcendent perverſeneſſe and irregularity, that the very diſorders of former times would be a kind of deſireable Diſcipline to us? This is a great evill, a wombe bigge with a multitude of miſchiefes: A neſt of Serpents: A very fountaine of poyſon: A great gate of corruption and diſtraction: A *Pandora's* Boxe full of Peſtilences and infections: A blazing Comet that threatens deſtruction to all truth and righteouſneſſe: And I beſeech God

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it prove not the very passing-Bell of Christianity in this Nation, and the forerunner of Turcisme and heathenisme, to make way for their entrance into the inheritance of the Lord. And now we need not thinke it strange (though we must not forget it as another deplorable degree of our present miseries) that they whose piety it is to *rob the Church* of the *Ministry*, make no scruple at all of *Robbing her* and the *Ministry* both of their *revenues* and *supportance*. Indeed there might seeme to bee a kind of justice in it, that when such unskilfull tumblers have undertaken the worke, and ravished it out of those hands

whom God and the Church hath filled therewith (as the Hebrew phraſe of conſecration to the holy Function may imply; for in that Tongue, למלא את־ידם *to fill their hand*, ſignifies to *conſecrate* the Prieſts; or holy Officers in the Church, and may well intimate, that they that are beſt furniſhed and moſt authentically and orderly admitted unto that worke have their hands full of that great buſineſſe, and therefore ſhould not have their hands left empty of ſupplies and encouragements.) But ſince they have put that worke into ſuch hands as they have, they may ſeeme to obſerve a kind of juſtice in their wickedneſſe, in leaving them

them no better wages then they are like to earne; but the compliance of impieties is no harmony in the eares of God, or of good men. The uniformity of iniquities is but beautifull uglineſſe, neither can the iſſue bee legitimate, however equal or conſenting the contract be between thoſe actions or deſignes that are of any kindred in that bloud; therefore we cannot but looke upon it as another horrid declination of this Church from the happy ſtate and condition that it hath been formerly in; that *thoſe revenues which were heretofore dedicated and conſecrated to the maintenance of Divine Service, ſhould be now accounted the wages*

of Rebellion, and, as if God himselfe were a malignant, that his *peculium*, the portion of his house and worship should not only be *sequestred*, but wholly *alienated* from him, as if it were the lawfull prize of those whose usurped power & greatnesse knowes no limits either in heaven or earth. But it is too too cleare an evidence that they have fought against *God*, that make his *Sacred Portion* the *spoile* of their *victory*: for Conquerours (if I mistake not) do not usually make a prey of their friends but of their enemies, and then the plundering of Gods house is no good marke of *an holy Warre*, nor the confirmation thereof by Law, any good

good Symptome of *an holy ſtate*. But they will ſay perhaps, that theſe Lands and emoluments though they weare the title of Gods Intereſt, yet they were dedicated to ſuperſtitious purpoſes; The blind and fooliſh zeale of our Anceſtours had ſo eaten up their braines that they had not wit enough to keep their owne; theſe things were gotten from them by evill Arts, and falſe pretences, upon erroneous and hereticall conſiderations of no truth nor value: ſuch as are thoſe two great cheates and impoſtures of the Church of *Rome*, *Purgatory*, and *Merit*, and as they were gotten *per malas artes*, by evill arts, ſo they

were dedicated to evill and superstitious uses; as to the maintenance of that Romish Dagon of the Masse, Prayer for the dead, worshipping of Saints, adoration of Images, for the supportance of a false Priesthood and Sacrifice set up in opposition to, and derogation of the Priesthood and Sacrifice of Christ, for the adornation of the Temples of Idols, and for the holding up of many superstitious orders and distinctions of idle Monks and Friers, &c. And the fruits and effects thereof have been not much better, even none other but the Pride, Luxury, Sloath, Tyranny, Covetousnes, and many other mischieses

in

in the Miniſtry: the devouring of Families, and impoveriſhing of the Civill State, with the reducing of Judaiſme amongſt us in Tithes and Offerings, which were indeed things proper and peculiar (as they boldly affirme) unto the Jewiſh Oeconomy and adminiſtration of the old Teſtament, as was alſo the difference between things Sacred and Profane; which to bring in or continue in the time of the Goſpell were to deny the comming of *Chriſt*, and to make void the fruit thereof unto the people, to countenance the Jew in his expecting yet another *Meſſiah*, and to raiſe up the Spirit of *Bondage* againe, in putting that intol-

intollerable *Yoke* of ceremonies laid *upon the necks* of Christs *Disciples, which neither they nor their fathers were able to beare.* These, and such as these are the pleas, and colours, that must paint over this Strumpet of Sacrilege, and turne the Robbery of God into a pious Reformation: yea, we must be perswaded hereby that Sacrilege was but a Jewish sinne, and that there is no such thing at all in the Christian Church, or if there be any thing alive now under that name, it is not a vice but an eminent vertue. Oh the pernicious & bewitching Sophistry of Covetousnesse! Sad and dangerous is the condition, hard and hazzardous

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the warfare of thoſe truths which are to fight againſt the Militia of Mammon in this age: when once the hearts of men have ſet up that great *IDOL-GAINE* into the place of God, and put profit for Godlineſſe, what verity is ſo awfull but will paſſe away in their Market? What ſinne ſo deformed but ſhall finde a vaile in their Wardrobe, under which it ſhall be counted as a piece of innocency, nay, as a point of wiſedome and piety? What iron wickednesſe ſo hard or unconcoctable but the fiery ſtomacks of theſe *Oſtriches* will digeſt it and put it over? But if there be no ſuch ſin as Sacrilege in the time of the

Goſpell

Gospell, why doth Saint *Paul* aske that impertinent question, *Rom.* 2.9. *Thou that abhorrest Idols, dost thou commit Sacrilege?* Why doth the Apostle wrong this vertue so much, as to yoke it together with Idolatry? as if they were sins of the like nature, to rob God of that which is devoted and due unto his worship and honour, and to give that which is Gods due unto another? Or why did God himselfe provide so ready an Executioner to execute that dreadfull sentence of Saint *Peter* upon those two Sacrilegists, *Ananias* and *Saphira*, by cutting them both off by a strange, sudden and exemplary death, *Act.* 5. 5. &c. *For* but

keeping

keeping backe some part of the price of that Land which they sold, and pretended to *offer* up *at the Apostles feet*? Or how I beseech you comes it to passe, that Christ is become such an Alien amongst us, as not to be allowed capable of a donation, or inheritance? Or how is it that he hath forseited his Interest? Were the Jewes thinke you true witnesses against him; That he was a perverter of the Nation, a teacher of Sedition, forbiding men to pay Tribute unto *Cæsar*, that he was a Traitour in making himselfe a King? Or if they were, surely these are such vertues now, that they might rather according to the Doctrine and practice of this

this Age, give him a title too more, rather then forfeit any of his peculiars? Or have men a freedome and libertie to bestow their Lands and their Goods at their pleasure upon the devill in Luxury, and Pride, and Lust, and Cruelty, and in the support of that hellish traine of costly sins which are the glory of our times? And is it only unlawfull, or a void act, for men to give any thing to the Service of God? It is our honour, and Gods great goodnesse that he is pleased to stand in need of us, not in himselfe, he cannot; for as we receive all from him, so in that respect we may say unto him in some sort as he unto the Emperour:

perour: *Nec tua fortuna* (pardon the word) *desiderat remunerandi vicem, nec nostra suggerit restituendi potestatem*: The *state of all-sufficiency in him, doth neither require any remuneration, nor the state of indigency and poverty in us, suggest unto us any power of restitution*; but we must still cry out in all our offerings to God in the voice of holy *David*, 1 *Chron.* 29. 11, &c. *All that is in the heaven and in the earth is thine: who are we that we should be able to offer*, &c. *For all things come of thee, and of thine owne have we given thee.* But yet it is the honour he is pleased to do unto us, his poore Creatures, to send unto us by his Servants in the state of his Exaltation,

Exaltation, as he did once by his Apoſtles in the ſtate of his humiliation, with a *dominus opus habet*, *The Lord hath need of us*; he is pleaſed to ſtand in need of us in his Members, in his Miniſters, in his Houſe, and in his Service, which as he hath ordained for us, ſo he lookes they ſhould be maintained by us. If then God hath need of us, and is capable to receive from us, and we not at all forbidden, but moſt highly obliged to give unto him, ſhall not thoſe Vowes be as Sacred in the time of the Goſpell, whereby ſuch gifts are conferred and ſolemnly dedicated unto the Worſhip and Service of God, as ever they were in the

time

time of the Law? Is it not as reasonable that our Ministry should have a supportance as their Priesthood? Is it not Gods own Ordinance, that *they that preach the Gospell should live of the Gospell* now, as well as heretofore that *they that served at the Altar should live by the Altar*? Or must the *Oxe* only *be muzzled that treadeth out* this *Corne*? Or is not faith to be kept with God now (thinke wee) as well as then? It hath been *heretofore* held injustice to violate a Promise, especially an Oath made unto man, *though to our owne hinderance*, or to temerate a deed of gift or Testament whereby Interests are conveyed from one earthly Creature

Creature unto another, and shall we think it any thing lesse than an high impiety to violate those Vowes, those donations, those dedications and consecrations whereby things are devoted unto the Service and Worship of the Almighty, to the supportance of his Ministry, and the keeping up of the worke of his honour among us? Stop thy mouth for ever then thou *covetous bag-bearer*; thou *Iudas-Traitor-Temple-theefe*, and cry no more, εἰς τί ἡ ἀπώλεια αὕτη, *To what purpose is this waste?* When thou seest this *oyntment powred upon the head or feet of thy Master Christ Iesus*; upon his *head* in the maintanance of *Piety*, or upon his

his *feet* in the workes of *Charity*; Say not *it might have been sold for much, and given* to thine owne Pride or Luxury, or to the maintenance of the sedition or cruelty of others; do not buy nor sell in the Market of Sacrilege, least when thou sellest Gods right, his peculiar right, his devoted right upon earth, thou sellest withall that right which thou hopest for in God & heaven: and least whilst thou buyest the Sacred Portion of the Lord, thou have a *Curse*, a propagating spreading Leprous Curse made over by God *Tibi & Tuis, To thee and thine, to have and to hold for terme of life* in this world, and hell and damnation into the bargaine in the

the world to come. Be not like unto the fooliſh *Eagle* in the Apologue, that tooke the fleſh from the Altar to feed her young with, leaſt the inſeperable *Coale* of the Divine Indignation, ſet both thy neſt and thy young on fire, and thou periſh together with them in the flame. Be not ſo fooliſh as to imagine, that all things that were ordained in the Church of the Jewes were aboliſhed by the comming of Chriſt; ſome things were of order, ſome things for unity, ſome things there were for helpes unto mens affections, as Muſick; ſome things for the excitement of their memories, as the writing of the Law in

ſuch

such manner as might make it obvious unto them; some things for the necessary and comfortable supportance of Gods Worship, the Officers and Instruments thereof; other things were properly ceremoniall, and of a typicall use; some were of a mixt nature; be not carried away with prejudices against the truth; take not the hire of Sathan in the proposall of advantages, (as too many have done) to betray thy judgement and thy conscience unto thy filthy and insatiable avarice; Bee not thine owne *Iudas*, that thou maiest fill the Bagg of that theefe corruption within thee, that would cheate thee to the deare purchase of

thine

Thine owne ruine: but take these rules rather to satisfie all doubts, and to answer the pleas of *Sathan* for this evill. First, *Things properly ceremoniall, that were meere types and figures of Christ, are abolished by the coming of him who is the Substance:* and *what was the effect of this abolition?* Even the same, and none other than that which is the effect of the abolition of every Law; *to leave the things enjoyned or forbidden in the very same state and condition that they were in before the Law, and should have continued in if the Law had never bin made.* The ceremonial Law made many things indifferent before, to become either necessary or unlawfull, it made them

them that had before no such use at all in them, to become types and figures of Christ, and of things to come. *What does then the Abolition of this Law do?* Why *clearely, it removes all that that the Law added or put upon them*, that is to say, *the necessity of things enjoyned, the unlawfulnes of things forbidden, the legall or typicall use of both, and leaves the things themselves in the same naturall freedome that they were in before.* This is the voice of reason, and reason will receive it, & would thereby end some quarrels if it might be heard, and discover the *mistake* of those that thinke *that the abolition of the ceremoniall Law, made the matter of the*

Ceremonies unlawfull. It left them indifferent if they were so before, but makes it unlawfull to use them as types, or as things of necessity. Brevity is obscure, and that I must now labour for, but understanding and peaceable men may make good use of this. I intend by Gods grace to say something more fully hereof hereafter.

Secondly, Things of order, of helpes of affections, of memories, and the like, as the generall reasons remaine so they may be usefull, the use of such things is not forbidden for such purposes, they were only shadowes that the comming of the Substance chased away.

Thirdly,

Thirdly, Ordinances of ſupportance, as they have the ſame reaſon ſtill, ſo they are no way aboliſhed by the abolition of the Law of Ceremonies, but may be continued without any offence, for the like purpoſes in the time of the Goſpell, for which they were inſtituted in the time of the Law, *viz.* for the ſupportance and furniture, and ornament of the Worſhip of God, and the inſtruments thereof: yea, it is not only lawfull but neceſſary that the ſame (or as liberall a proportion as that, and that certaine) ſhould be allowed for the maintenance of Goſpell-Worſhip, as was allowed for the Miniſtry of the Law; for if the miniſtra-

tion of the Gospell be more glorious, it is against all reason that it should be allowed lesse honour, or a lesse comfortable supportance. It is the *Apostles* argument, 1 *Cor.* 9. 13, 14. *Doe yee not know* (saith he) *that they which minister about holy things, live of the things of the Temple, &c. Even so hath the Lord ordained, that they which preach the Gospell should live of the Gospell*: for if it be a good rule, that *sicut se habent simplicia ad simplicia, sic se habent comparata ad comparata*; *As things in their simple and absolute consideration beare themselves to one another, so the like proportion holdeth in their comparisons with one another.* Then I know not how it can be reasona-

reasonably denied, but if it will follow from the allowance that was ordain'd for the Ministry of the Law, that there ought to be an alowance for the Ministry of the Gospell, because this as well as that is the worship of God, & the means of Salvation unto the people, which cannot be performed without the paines & labour of the Officers thereof, &c. It will follow, that because the ministration of the Gospell is a more holy, and more excellent kind of Worship of God, and more excellently conducing to the Salvation of the people, and requires at least as much diligence and labour in the Ministers thereof, it ought therefore to have

at least as large; nay a more large and a more comfortable supportance. And it is not, nor can be so comfortable, unlesse it be *certaine*, and *setled*; for no man can deny, but there is more comfort in an assured and setled allowance, than in that which is onely at pleasure, or else why should any man give more for a lease for life or yeares, than for a tenancy at will? And therefore though in the time of the first rudiments of the Gospell, the Church could not upon the suddaine attaine unto such a settlement, partly for want of the Christian Magistrate, and partly by reason of the afflictive condition of the Church, which in those times re-

required and produced a kinde of communitie amongſt thoſe that were throughly eſtabliſht in Chriſtianity, who brought all as it ſeemes to the Apoſtles feet, and partly for feare of offending thoſe that were not yet eſtabliſhed, leſt they ſhould be fnighted by *worldly reſpects* from the embracement of the *Goſpell*. Yet where the *Goſpell* is *ſetled* and *eſtabliſhed* by the authority of the Magiſtrate, it is moſt requiſite that there ſhould be as a liberall, ſo a certaine and ſetled allowance unto the Miniſterie, not onely for their encouragement in the manage of that great charge that they have upon them, but alſo to *free them from* manifo'd *temp-*

tations and *snares*, that tye in the dependance upon the voluntary and uncertaine supplies of the people.

For first, in such a case of uncertainty, the Minister cannot likely but be much confounded in the disposing and proportioning of his expences and provisions, his Revenues being still upon uncertainties, and not onely *alterable*, but quite *extinguishable* upon every dislike of the people. The consequences whereof are like to be not only *disturbance of mind* and *distraction*; but also a great *impediment unto* the exercise of his *Hospitality* and *Charity*, since he can scarce possibly tell how to regulate it: *For hee that know-*

knoweth not what he hath, cannot know what he can ſpare. If any ſhall here reply, that the Miniſter is to depend upon Gods Providence, I anſwer; that is the duty of every Chriſtian as well as the Miniſter; and yet it is not held at all unlawfull for the workman to agree before hand for his wages. Nor doe thoſe that preſſe this, either hold it or practice it as a Duty, to leave it to the wills of their tenants, and ſo to the providence of God moving them what Rents they ſhall receive from their lands for their ſupportance. The Miniſterie of the Jewes was equally bound to depend upon Gods providence with the Miniſtery of the Go-

ſpell, and had as cleare promiſes for temporall things as we; and yet the Lord was pleaſed to provide againſt temptation, by allowing them a certaine proportion. But then ſecondly, Thereby the Miniſter is too dangerouſly expoſed unto the *deſire to pleaſe men*, and to preach *placentia*, to *play that tune that they are pleaſed to dance*, leſt he be turned away without his reward.

Thirdly, it is a meanes to diſcourage the Miniſter in the reproofe of ſinne, when hee knowes that he may not onely loſe the Peoples favour, but their ſupply too; when by ſuch a courſe the people are made as it were his Judges, and enabled

to

to censure and mulct him whensoever hee doth not humour them.

Fourthly, it is likely to occasion many *temptations to discontent* and *partialities* of affection, between the Ministers and people, as they shall increase, or decrease, afford or take away their Contributions.

Fiftly, experience teacheth us, that this hath beene too fruitfull a *nursery of Schismes*, and *Factions*, and *Divisions* in the Church. As wee may see too clearely in the Divisions of these times, which are sufficiently knowne to bee set a foot, much more by those, if not altogether by those, who have

have had their dependency upon the voluntary supplyes of the people, than by others of the Ministery.

Sixtly, this would bee too much *encouragement for wicked men* to go on in open and scandalous iniquities, when they know that they have the command of such a *key* unto the Ministers mouth, &c.

I confesse we nor they should not yeeld unto any of these, nor unto any other temptations: But *in the regulating and ordering of the publick matters of a Church, it is a point of Christian wisedome, to provide as much as may be against sinne, by suiting all things in the safest way, against temptations, and humane weaknesses*

neſſes on all ſides. And this is done herein by a ſetled and competent allowance to the Miniſterie. And though I confeſſe there may bee ſome doubt made, whether that very preciſe proportion of the tenth part be abſolutely neceſſarie in ſimple and primary conſideration, now under the time of the Goſpell, as under the time of the Law; Yet firſt, I know no Arguments that they have againſt it to prove the contrary. The beſt that they can doe, I conceive, is but to infuſe ſome doubt and ambiguity into the matter, and then *in a Queſtion of Title between God and us, it is much ſafer for us to yeeld than to ſtand to the hazzard of a triall*

but A

with God at the last day; when wee shall have nothing left to make restitution with, but our soules, and the forfeiture may be our eternall damnation. All the *over-plus* that is paid unto God, God will assuredly restore, if we doe it with a Christian heart: But if wee hold back any thing that is his due, it may be purchas'd to us at too deare a rate, both in judgments here, as is often seen, and the eminent and notable stories collected by Sir *Henry Spelman*, and his sonne Master *Clement Spelman*, and others, of Gods revenge against Sacrilege may informe us; and if we take not heed in greater judgments hereafter.

And

And then secondly, it may be some presumption for any to undertake to finde out a wiser way than God himselfe found out, as was this way of tithing unto the Ministerie, whereby God provided excellently both for the *Ministerie*, and the *People*.

1. For the *Ministerie*, that they should bee free from that enslaving dependance upon the people; and yet still learne to live upon the Providence of the Almighty, according whereunto their revenue and supportance was measured forth unto them every yeare: and that thereby the Minister might bee continually put in minde of his duty and charge over

over the people, from whose hands hee received his suppor-tance.

3. For the people, who were thereby first secured, that their allowance unto the Mini-ster, besides their voluntary of-ferings, should bee no more than such as should bear a com-petent proportion to their commings in, since in this course the allowance of the Mi-nisters or Priests increased, and decreased, according to the in-crease and decrease of their E-state and commings in.

And withall, the people were hereby *continually urged to remember the fountaine of their temporall blessings*, by their pay-ing of *Tithes* and *first fruits* un-

to

to the service of God: And withall, it might put them in minde of the holy use whereby they ought to sanctifie all the rest unto God, which they did as it were consecrate to him in the tithes and first fruits; for these may seem to have beene *Gods earnest*, whereby wee acknowledge all the rest to bee his due; and in the payment whereof we doe upon the matter devote and consecrate all the rest unto God to be used in his service and to his glory, though not in his peculiar solemne worship: A meditation worthy of our serious consideration: And if I bee not much mistaken, this is the true thought & affection wherewith

Chri-

Christians are, as well as Jewes were, to pay their tithes and offerings. It is no Judaisme, but our duty still to consecrate and dedicate all we have unto God. To vow this and perform it, is a very acceptable service. The paying of tithes I conceive is still an engagement to use our whole Estates to Gods honour; and wee are to doe it as the paiment of our homage unto God, therein acknowledging his supreme Lordship and Dominion, and giving pledge of our duty in the due imployment of all: as also of our thankfulnesse unto God for that which wee have. If men would pay their tithes in this manner, they should have no

cause

cause to repent it, neither here nor hereafter; The benefit thereof would bee much more theirs in their engagement of themselves thereby unto their spirituall and Christian duties, than the Ministers in the supply of his temporall necessities.

But thirdly, in the greatest doubt that can be made hereof, it is to be considered how *exceeding dangerous it is to trust the deceitfull pleas of our hearts in a matter of* Meum *and* Tuum, *between God and us.*

And fourthly, it is very considerable that *Tithes* were *not proper to the Aaronicall Priesthood*, which was the Ceremoniall Priesthood that was abrogated,

gated, *but also to the Melchisedethian Priesthood*, which is *the order of Christs priesthood*, & therefore seem in great probability, if not demonstratively, to stand still due unto Christ; and so to be due still unto him. And how can they bee paid more properly unto him, than in the supportance of his service? and in that it continued in both these Priesthoods, it appeares me thinkes thereby that it was no part of the Ceremoniall Law, but a thing common both to the ministration of the Law, and the Gospell, which were severally presented in those two Priesthoods, as I may so speak: For the Law was changed in the change of the Priesthood,

as

as the Epistle to the *Hebrewes* teacheth, This *Ordinance of Tithes* therefore continuing, as well as the *Ordinance or office of blessing* in both those so different Priesthoods, it appeares thereby to bee none of that changeable Law that is done away. I desire the Reader to excuse my engagement to brevity, so far as to save me some labor here, by casting a diligent eye upon the 7th to the *Hebr.* from the 1. Verse to the 18. as also *Gen.* 14. 18, 19, 20. Verses. Let these things bee seriously considered, and if they bee of weight, let them prevaile to end this quarrell; and let not covetousnesse and envy bee heard any more against reason

and

and Scripture: nor the comparing of mens owne ends bee set up for Religion; nor Mammon for the true God. If there be any paralogisme, or any unsoundnesse in these arguments, I refuse not to have them searched by any mans pen that shal please. When their failing is discovered unto me, I shall be willing to relinquish them, and not hang this conclusion any longer upon them.

But then fifthly, I desire it may be considered, that this way of tyranny holds excellent correspondence with that Command of the Apostle, *Gal. 6. 6.* Κοινωνείτω δὲ ὁ κατηχούμενος τῷ λόγῳ τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. *Let him that is Catechised,* (I seldome

heare

that word, but I thinke of the ruines of our Church through the neglect hereof: And I can hardly passe by it without renewing my complaint) *or taught in the word, communicate unto him that teacheth or Catechiseth in all good things.* Which cannot bee exactly and orderly done (and let the builders of *Babel* say what they wil, all things are the better for order) unlesse by that or some such like way.

And then sixtly, the rule wil hold *à minori* as before, that the proportion ought not to be lesse, but rather greater than that of the legall Ministerie: So *that either tithes or more will bee due*: and why *first fruits* should

should bee forgotten I know not.

And lastly, however the matter be, at the worst that is imaginable; The *abrogation* of the Law had left tithing *indifferent* as it had been so before the Ceremoniall Law was given, by the rule afore set downe and declared; and if it be of an indifferent nature, and ordinable unto the promotion of Gods glory, it may be the subject & matter of a Vow, and of a Law both Ecclesiasticall and Civil; and then in case where they are devoted, and that by the will of the dead, the most sacred and inviolable bond; and the most authenticall and irrevocable act of humane power

in

in its kinde, and eſtabliſhed by Law, both Eccleſiaſticall and Civill. They are to bee paid with great fidelity, and that out of *Conſcience*. And though the Law might be abrogated, and that it had not, as perhaps it hath in caſes of this kinde, the nature of a publicke Vow, yet as long as the *private Vow* of the *giver*, and the *Will of the dead is irrevocable*, there had need to be much greater reaſon than is pretended for the violation. But I muſt away.

As for thoſe evaſions, (for they are no better, and covetouſneſſe, will ſtraine hard, but it wil find one tricke or other to cheat the Conſcience withall) whereby the *Reformers* of theſe times, as

too many heretofore, would faine justifie the alienation of tithes and other things consecrated to God and the Church. *viz.* That the grants thereof were procured by erroneous perswasions; and upon false grounds, as was the opinion of merit, of satisfaction for sinne, of obtaining deliverance out of Purgatory, and the like; and that they were given to evill ends, as to the supportance of Idolatry and Superstition, instead of true Religion, and the sincere worship of God, although they have beene answered, and answered over and over by farre more learned and able pens, and sufficiently to the satisfaction of any that have not

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enslaved their judgements and reason to the partiall opinions and admirations of mens persons, or to their owne corrupt affections and wordly intents, whereby they have made good that saying of the wise man, Proverbs 27. 22. *Though thou shouldst bray a foole in a Morter, among Wheat with a Pestle, yet will not his foolishnesse depart from him.* And that of *Petraach, algidum in cinerem nequicquam flabis, Hee that blowes into the cold ashes, shall doe no good thereby, but make them flye about his eares.* Or what *Gregory Nazianzen* said long agoe of those that are bewitched with the love of riches:

——Πείθει δὲ τὶ
Κακόν τὶ λύψη πρόσθεν, ἢ πείσεις λέγων,
Ὡς φαρμακῶν κρήζουσι τῆς ἀῤῥωστίας,

——If thou perſwade
They are more ready ſtraight
thee to invade
With injuries, than to receive
from thee
Thoſe medecines that might
cure their maladie.

Yet notwithſtanding give me leave *manipellos meos horreo Domini immittere*, to bring in my little gleaning handfulls into the Lords Barne in this point.

And firſt to reply to the former of theſe evaſions; That though

though it be too probable that many things were given in this kinde in the times of the blindneſs of Popery, upon ſuch erroneous grounds and perſwaſions, as are before ſet downe, (and it is our great ſhame that their errors ſhould bee more fruitfull than our truths) yet it will bee an hard matter perhaps for them to prove which of them were ſo procured, or given; or to aſſure themſelves that there were not joyned with thoſe ſuperſtitious apprehenſions, ſome mixtures of better thoughts, that might bee ſufficient to make good the intereſt of God and his Church therein. Secondly, that long preſcription doth make good

those acquisitions that are founded in errour and mistakes for though it bee a rule in the Civill Law, that *quod initio vitiosum est non potest tractu temporis convalescere*; yet this rule hath this exception, *viz. Nisi hac duo simul concurrunt. sc. Vitii cessatio & novissimus actus.* Thirdly, that it may bee very dangerous in these dayes to admit of such a principle, that those grants are invalid that are obtained upon false pretences and perswasions: For this would entrench shrewdly upon the validity of the *Act* some yeares since obtained from his Majesty, for *the continuation of this present Parliament*, which was granted upon other pretences

ces and perſwaſions than doe any whit agree with thoſe actions wherein it hath beene ſince employed. Fourthly, give me leave to propoſe this *Dilemma* unto all mens conſciences, that are any way concerned in this point. *Either thoſe errors that are ſuppoſed to be the inducements of thoſe donations, made them void or no; if it did not make them void, they ſtand good unto the Church; if it did make them void, then without doubt it ought to returne unto the heires of the Donours, who ought not to ſuffer for the fraud of others, or their Fathers folly or ſuperſtition.* What then hath any body elſe to do either to take them away, or to buy or ſell them?

Fifthly, false perswasions or grounds, where the party granting is faulty in the admission of them, doe not seem to make voyd concessions; especially when they are confirmed with sacred Bonds: Or if so, how came it to passe, that the league of *Israel* with the *Gibeonites*, who deceived them with their *old shooes*, and their *old bottles*, and their *mouldy bread*, and with a plaine downe right lye, *Iosh.* 9.4.9. &c. was yet so firme and lasting, that the breach thereof was so severely punished by God so many hundred yeares after: as you may see 2 *Sam.* 21. 1,2,3 Verses, &c.

To the second evasion I answer, *That a superstitious use or in-*

intention, or employment, doth not make void the Vow, or the consecration of a thing dedicated, much lesse render it uncapable of being employed in the true worship and service of the Almighty. God himselfe pronounced *the Censers of* Korah *and his company to be hallowed*, though they were consecrated in a superstitious and unwarrantable way, and used in a false worship, *Numb.* 16. 38. and therefore though they must not bee used in that particular way in which they were dedicated, yet the Lord gives order to have them made into *broad Plates for the Altar*; and that is indeed *the right cure of things dedicated to superstitious uses, not to alienate them from*

Church, & so turne them from the the service of superstition to be the instruments of pride, and lust, and luxury, and rebellion; but to vindicate them unto those employments that are truly religious. See the Story of *Gedeon offering Sacrifices unto God, with the wood of the Grove, Iudg. 6. 26. And that by the command of God, and of the bringing backe the Vessels of the Temple to Ierusalem,* Ezr. 1. 11. & 5. 14, 15. & 6. 5. & 7. 19. & Neh. 13. 9. So wee see these evasions are no justifications; But without doubt *the gaine is the godlinesse; there lyes the sweetnesse of Reformation with these men. Demetrius* and the *Crafts-men may crie up Diana, but the gaine* and the *profit*

that came in by the *silver shrines, that was the Diana that they worshipt.* Had it not beene for that, they would perhaps have cared alike for *Diana* and for *Christ.* And men in these dayes may talke of *Reformation,* (and I would to God wee could see them once set about a true one;) but it is too apparent what the *English* of their *Reformation* is, even the plundering and the robbing of the Church Revenues, and the enriching themselves with the spoile of the Ministerie, and the House of God, and the intruding of themselves into the possessions of other men. *It is an ill signe when these Cookes of Reformation grease themselves*

and

and lick their fingers so much in the dreſsing of it, it is like to be but a ſlovenly piece of Cookerie. Had the Church been *poor enough*, perhaps it had ne're been medled with by theſe men; and therefore wee ſee this hath been the great buſineſſe: The Biſhops Lands have been ſold, and the Malignants, as they are pleaſed to ſtile them, have been ſequeſtred: And in order to that and ſome other good purpoſes, they have beene pulled downe. But for any matter of Reformation in any thing elſe, what great matters have been done? What is the glorious iſſue of theſe ſeven yeares labour?

As for thoſe evill fruits that

that are so much cryed out of, as Pride, Ambition, Idlenesse, Luxury, Worldlinesse in *Church-men*, &c. I deny not but there have beene ill uses made of Gods blessings as well by us of the Clergy as by others; and wee most willingly acknowledge Gods justice in making use of the injustice and oppressions of men to scourge us for our miscarriages, and to deprive us of those mercies and encouragements which we have used no better. But first, this is not the fault of the revenues, but of those that abused them; and then againe this might have beene remedied by a better course; by wholsome Lawes

for

for the reformation of such abuses. Thirdly, as Riches have their temptations, so hath poverty too. We do not find it is alwayes the mother of piety. The old saying is too oftē true, that *Necessitas cogit ad turpia; Need sets men upon uncomely and unjustifiable actions.* Fourthly, there are temptations also in the riches of the Laity; and if all matters bee rightly examined, it will bee found that their Honours and revenues have yeelded no better fruits in them, than those which are charged upon the Clergy; let the world judge. But will you heare something out of a *Church-complainant*, in Queene *Elizabeths* Dayes, taxing the

like fault in some Reformers of that time: *Pamphagum quendam Helluonem spurcissimum, cum ad convivia invitatus esset, in delicatiores cibos sordes conjecisse ferunt; Vt solus quibus vellet vesceretur: & certè quâ olim aviditate, gurges ille atque helluo ad cibos accersit: eadem reformatores nostri ad devorandas Ecclesiæ opes accersisse mihi videtur; ecclesia enim opes arripiunt, cũ condemnant, omnium malorum semina & alimenta esse dicunt, & in privatos quæstus, nequissimè transferunt.* It is said of one Pamphagus or Eate-all a most filthy Glutton, that when hee was invited to a Feast, hee went and cast some filth or durt into the most delicate dishes, that he might

enjoy

enjoy them wholly to himselfe: Iust so (saith he) *doe our Reformers seeme to us to have addressed themselves to the devouring of the riches of the Church. They cast durt upon the Churches Revenues, and condemne them as the fountaines and causes of much mischiefe; but it is that they may gaine them to themselves.* And truely that is but an unmannerly tricke, to spit in the Pottage to deprive others of it, and then to eate it all themselves. But give me leave to propound unto them some few interrogatories out of the same Author: *Si divitiis virtutem enervari statuant: quid divitiis circumfluere tam vehementèr contendunt? Si opum abundantiâ Ec-*

clesiæ

cleſiæ puritatem concidiſſe exiſtiment, quid tanti mali cauſam non ſibi quoque perniciosam futurum putant? Si affluentior rerum copia ſine ſcelere poſſideri non poſſit: quid illis, ſceleratius qui cupiditati violentiam & avaritiæ rapinas adjungunt. If riches bee ſo hurtfull, why doe they keepe ſuch adoe to become rich? and if wealth cannot bee poſſeſſed without unrighteouſneſſe, what is more unrighteous than they, that have undone a King, a Church, and almoſt two whole Kingdomes, to enrich themſelves? or are they ſo armed againſt the *temptations of Mammon*, that none of his *Witchcrafts* can hurt them? or if they may be ſo happy; why may not others as well as they?

And

And if some of the Ministery have abused their riches, are there not others to bee found that have done much good with them? But have you never heard of some *Clergy-Reformers*, that heretofore cryed down *Pluralities* whilst they could not get them themselves? (for my part I confesse I approve them not, and yet not upon those termes, it is well knowne unto some I think.) But when there was by this happy *Reformation* a *scatter of Benefices* made amongst them, by the *persecution* of the *Orthodox* and *Loyall* Ministery; how easily was their *old Doctrine* forgotten? and what *scrambling* there was amongst them for Pluralities?

How

How were they ready to *choak* themſelves with *Greedineſſe*? ſwallowing down three or four Livings at one time. But, *to the pure all things are pure.* I confeſſe it; and yet there is a vaſt difference between *Purity* and *Hypocriſie.* Sure theſe things are of no good report. *The God of heaven grant the ſpirit of ſincerity amongſt us.* In the meane time let them and thoſe others that are like them remember, that as he ſpeaks, *vitioſos reprehendere, ſed probare vitia, condemnare nocentes ſed Crimina abſolvere: to reprehend other men as vitious, and approve the ſame vices in themſelves; to condemne them as nocent, and to forgive themſelves for the ſame*

crimes,

crimes, is no good signe of an upright Conscience. And then they that *rob the Church out of zeale to sanctity, put a velvet Maske upon a foul and an ugly strumpet,* and goe about to arme the devill against himselfe.

Indeed *Sacrilege* is one great *bane* wherewith *Sathan* hath used to poison *Reformations*, and *Rebellion* another. Heare how Master *Calvin* chid some heretofore for this miscarriage in their worke. First, in an *Epistle* to *Cranmer* Arch-Bishop of *Canterbury*, he notes this as a *blemish* of the *English Reformation*; *Certè nunquam integra florebit Religio, donec Ecclesiis melius prospectum fuerit, ut idoneos habeant pastores, & qui docendi*

cendi munus serio obeant; id quo minus fiat, occultis quidem artibus obsistit Sathan: Unum tamen apertum obstaculum esse intelligo, quod prædæ expositi sint Ecclesiæ reditus: malum sane intollerabile. Certainly, (saith he) *Religion will never flourish entirely, till there be better care taken for the Churches that they may have competent Pastours, that may seriously and diligently exercise the function of Teaching; This indeed Sathan strives to hinder by secret stratagems. But there is one manifest impediment, as I understand; That the Revenues of the Church are exposed to the spoyle: which is in truth an unsufferable evill.* And againe, in an Epistle to *Viretus: Acriter autem illis velli cavi de admi-*

administratione bonorum Ecclesiasticorum, in tempore cogitandum illis esse qualiter Deo & hominibus rationem reddituri forent. Papam fuisse furem, & Sacrilegum. Videndum, ne simus successores. I urged them sharply, about the administration of Church-Goods; That they ought to thinke upon it in time how they should be able to render an account to God and men. I told them that the Pope had beene a thiefe and a Church Robber: and wee were to looke to it, that wee doe not prove his successors.

And agreeable to these speeches of Master *Calvin*, is that complaint of *Zuickius* in a Letter of his to *Calvin*. *Hucventum videtur quod non sine*

ge-

gemitu dixerim. Vt magna nostrorum pars credat sese tum demum verè regnum Antichristi evasisse, si cum bonis Ecclesiæ ludant pro libito. Nec ulli disciplinæ subsint. O egregium Christianismum!

It is come to this passe (saith he) (which I may speak not without lamentation) *That a great part of our people thinke they have then at length truely escaped the Kingdome of Antichrist, if the Church goods bee exposed to be the game of all men at pleasure; and that they be subject to no discipline. O egregious Christianity!* Iust such a Reformation is this of our daves.

I am even wearied with this

sad

ſad contemplation, and almoſt confounded with that floud & heap of Miſchiefes and Corruptions, that wilde Forreſt and Deſart of thornes and briers that have over-ſpread the face of this poore Church of ours. I am gotten into the middeſt of them, but can ſcarce tell how to get out: my meditations are even out of breath, & I am entangled in this brake of our Calamities, neither can I ſee to the end of them. Whereſoever I looke, I ſee too much matter for lamentation. When I looke upon the houſes of *God*, and ſee them *demoliſhed* and *neglected*; When I goe into them, and behold how they are *profaned* and *abuſed*;

When

When I consider the waste that is made in the *peaceable* and *orderly assemblies of the people*, which are *devoured* and *consumed* by *Factions* and *Sectious Conventicles*: When I looke upon the *unreverent* and *unseemly behaviour* of those that remaine, to the *dishonour* of *God*, and the *scandall* of *Religion*: When I observe how the *Crutches* are taken *from the lame*, and the *guides from the blinde*, by the mercilesse *abolition* of the *set* and *advised Formes of Prayer* out of the Church, against so many *Warrants of Gods Word*, allowing them, and prescribing them, so many *necessities of the people* requiring them, so many *undenyable rea-*

ſons convincing the conveniency and *uſefulneſſe of them*, ſo many *cleare advantages of the Church therby commending them*, & ſetting forth the benefit of them, againſt ſo *ancient*, ſo *conſtant practiſe of the Church*, both *Primitive* and *Reformed eſtabliſhing* and *ratifying* them; and ſuch a multitude of evill conſequences upon their removall, which our daily ſad experience informes us of, and urgeth unto us for the *reſtitution* of them. The *Tautologies*, the *Blaſphemies*, the *corrupt*, *unſound*, and *unorthodox expreſsions*; the *confuſed*, *unmethodicall*, and *undigeſted*, *halfe codled*, *ſcandalous*, and *temerarious vociferations* and *frantick ragings*, rather than

prayers

prayers and *devotions*, that the people of God are continually in danger of thereby. Together with that which is so much the more to bee deplored, by how much the lesse it is deplored and considered of, The *turning out of the daily publick prayer every where for the most part out of the Church*, setled by *Gods owne Institution* and *Commandment anciently* in the *Church of the Iewes*, and commended unto us in the Church Christian, by the authenticall precedent and example of the *Apostles* and *Apostolicall* men, In the second of the *Acts* and 16 Verse, of whom it is said there, *That they continued daily with one accord in the Temple,*

and breaking bread from house to house, did eate their meat with gladnesse and singlenesse of heart, praising God, and having favour with all the people: and by the excellent fruit thereof, set down there also in the last words of that Chapter: *And the Lord added daily unto the Church such as should be saved.* When wee consider these things, and how the *Currents of Gods mercies are growne low and dry unto us*, since we left drawing with these *Buckets*, of our *dayly prayers* and supplications, in the *Wells of Salvation.* How God hath *forsaken us*, and *cast us off*, since we have *forsaken* and *cast off him* and his *service.*

And when we adde unto these thoughts

thoughts, how the *ancient* and *profitable Discipline of Christian fasting and humiliation* is *abominated* and *rejected*: and in stead thereof *Iezebels bloudy* and *cruell Fasts*, for the *destruction of poore Naboth, and the surprizall of his Vineyard*, *substituted in their rooms*; not to the *reconciling*, but to the further *provoking* of the *Almighty*, as we may too easily perceive by the wretched returns thereof that we continually receive: whereby the Lord seems to answer us, as he did the children of *Israel*, in the 58th of *Isaiah*; *Wherefore have we fasted say they & thou seest not; wherefore have we afflicted our soules, and thou takest no knowledge?* Would you know the reason? heare

then what God saith at the fifth Verse; *Behold yee fast for strife and debate, and to smite with the fist of wickednesse, &c.* Whilst we *fasted in earnest*, and *fasted in unity*, and *fasted in obedience*, and *fasted in Charity*, how wonderfully hath the Lord heretofore answered us in this *City* of *London*, and in other places of this Kingdome? how hath God yeelded himselfe to be *bound* by us as it were *hand* and *foot*, to bee *disarmed* by us of his *Weapons of Destruction*, to be *overcome* by us *unto mercy and compassion*? How speedily, how hastily, how wonderfully, have the *Plagues* and the *Pestilences* fled from the faces of our sincere and Christian humilia-

tions

tions and devotions? And how have we thereby as it were upon a ſuddaine *raviſhed* the *ſword* out of the hand of the deſtroying Angel, or cauſed him to put it up into the ſheath? But now ſince wee have ſet up our *factious Faſts*, and our *ſmiting Faſts*, inſtead of true *Chriſtian Faſts*, How empty have we returned? What continuall repulſes have wee received? How hath the Throne of Grace been ſhut up from our praiers? How have our miſeries and deſolations been confirmed, and ſealed, and multiplyed upon us? though we have repeated them ſo often, though they have been performed with ſuch outward ſtrictneſſe and ſolemnity,

though wee have *roared like Beares, and mourned sore, like Doves; yet we look for judgment, but there is none, for salvation, but it is farre from us. Iudgment is turned away backward, and justice standeth afarre off, for truth is fallen in the street, and equity cannot enter. Yea truth faileth, and hee that departeth from evill maketh himselfe a prey. Though wee bellow and lowe like Oxes; yet still the Yoake of our Transgressions is bound by the hand of the Almighty.* Our wounds still wranckle, and fester, and there is no healing for us. When we thinke upon these things, are not our Bowels turned within us? What stormes and tempests of sighes

and

and teares ſhould bee raiſed hereby from our hearts, were we not over-whelmed more in our carnall ſecurity, than in ſo great a depth of affliction & miſerie? How juſtly may we bee ready to cry out with the Pſalmiſt תהום אל-תהום קורא, *Pſ.* 42.7. *Deep calleth unto deep at the noiſe of thy Water-ſpouts, Thy waves and thy billows are gone over us?*

How are wee beggered and broken by theſe loſſes? How is the *trade* of our *heavenly Merchandiſe*, and of our *ſpirituall Traffick* decayed and intercepted? How are we ſhip-wrackt and ſplitted in pieces like the *Ship* wherein St. *Paul* was, in the 27th of the *Acts*, at the fortieth Verſe, by the encoun-

ter of the *two Seas* that have met together against us, the *Seas of the divine indignation, and of our owne divisions and confusions*. How is our totter'd Vessell runne a ground? The *fore-part*, that part of the *Church* which is right and orthodoxe, *sticketh fast*, as it were, and *remaineth unmoveable*, being restrained from the free exercise of that truth and worship which they professe, (and yet *God* be blessed that they yet sticke fast too unto their principles, and hold so well together, in so great a storme.) But the *hinder part*, you know what I meane, that is *broken with the violence of the waves*, into innumerable pieces, into a thou-

sand

ſand *fancies*, and *fooliſh imaginations*, into a multitude of *ſtrange* and *monſtrous Factions*, and *Sects*, and *Hereſies*, and *Blaſphemous opinions*, and *Diabolicall Enthuſiaſmes*, and the *Souldiers Counſell is to kill the Priſoners*, (it may bee feared) leſt any of them ſhould ſwim out and eſcape. VVhere ſhall we finde a *Centurion that is willing to ſave a Paul?* Some indeed (and too many) *caſt themſelves forth into the Sea, forſaking the Communion of this poore diſtreſſed Church:* Some into the *Sea of Rome*, by falling away unto the *Idolatry* and *ſuperſtition of popery*, ſo much the more to be *blamed, for deſerting the Truth in its affliction*; a cleare *diſcovery*, that

that they *were never sincere and hearty friends unto it*; otherwise *sure they would not have left it in its distresse*, when it stood most in need of their *comfort* and *reliefe*. I pray God make them ashamed of their *base* and *dishonourable Apostacy*. And others have cast themselves out on the other side, into another Sea, *a red Sea full of inconstant waves* and *raging surges*, and *dreadfull Monsters*, amongst whom the *Leviathan taketh his pastime*. But *too few* of these, I feare *will ever get unto the Land*. Yet some may perhaps on the Boards of repentance, which is called *tabula post naufragium*, (which God grant them) and on *the broken*

ken pieces of the Shippe.

And to adde more yet unto all this misery, in all these stormes, The Pilot, under Christ and his Spirit, of the *ancient government* is cast out; and every *unskilful Mariner*, and *capricious lay-Elder*, children of a *Geneva sedition*, *viros è sanguine natos*, and therefore fit instruments for that businesse they have to do, to feed and nourish the wombe from whence they sprung; These, on the one side, and on the other side some that are worse than these, whom I scarce know what to call, are striving for the *sterne*, whilst the Vessell goes to ruine; and to all the rest of those strange symptomes of the *phrensie* and

franticke

frantick madneſſe of the people of this Land. This is added, That they are *ſo fooliſh as to be perſwaded, That the Government eſtabliſhed by the Apoſtle of Chriſt himſelfe, and warranted by the analogy that it beareth unto that which was eſtabliſhed by God himſelfe in the Church of the Iewes*, the wiſedome and equity of the order whereof doth ſtill preſcribe unto us, though that that was typicall, and proper unto the Jewiſh Nation, and the legall Miniſtery is vaniſhed; That *this government* (I ſay) is *antichriſtian*, as if there had never beene any true Diſcipline in the Church of God untill *Calvins* time, Of which wee may truely ſay,

et item

ætatem non habet, It is not yet *at age* to answer for it selfe, much lesse to be a fit *Guardian* for Gods people. But this is the sad fruit of the *miscarriages* and *corruptions* of those, (I mean of some of those) to whom that high trust of Government in the Church of God was committed, who were more puffed up with the *state* & *dignity*, than they were affected with the *charge* and *duty* of their places, which they left too freely unto the *mismannage* of their *inferiour Officers*, who looking after *gaine* more than *godlinesse* shall I say? Nay looking after *gain* in *despight of godlinesse*, in *opposition to godlinesse*, sowed those *tares* whilst they slept, who

who ſhould have looked over them, which have ſince borne *confuſion* and *deſtruction* to this *Church* and *Nation*. I wiſh with all my heart I could have beene ſilent in this, for God knowes I delight not in the trade of *Cham*: But my deſigne is Humiliation, and therein I muſt not bee partiall; and therefore give mee leave to ſay as one of the honeſteſt of the Adverſaries of the Truth that ever I met with to my knowledge hath ſaid before me in another caſe: *Si vero hæc culpa in Eccleſiæ quoque ſpeculatores derivatur, ipſi viderint, ut Chriſti judici olim ſuum officium excuſent, in talibus--nos in antiqua Eccleſiæ noſtræ ſeu pri-*

ma

ma ſæcula reſpicimus, & illa ipſa contra inſurgentes hæretiſtas defendimus; tolerantes interim cum dolore incommoda præſentia, Vt pote quæ mutare non opis noſtræ ſit: and I hope I may ſay ſomething more truely than he did; *pugno pro veritate Eccleſiæ primæ nullius novæ ſectæ odio, multò minus ut pſeudo-catholicis obſequar, quibus ut non ſcribo ita precor ut cum ſectis reſipiant, illæ nimirum ab hæretiſmo hæ ab abuſu. I deſire to contend for the truth of the Primitive Church, without any rancour againſt any ſide, much leſſe with any compliance with theſe that are Pſeudo-Catholiques. Vnto whom as I write not* (ſaith hee) and yet I confeſſe I do, to them

and

and all, and as I write unto them, *so I pray that they may repent together with the Sectaries and Seditious; as these from their Heresies, Blasphemies, and ungodly designes; so they from their abuses and miscarriages.* In the meane time for those that are as hee also speaketh, *acti suo quodam spiritu ita antecclesiastico ut nihil Ecclesiasticum illis placeat, sed sordeant omnia quæ Schismatica, & transfugis aut horibus nuper inventa non sunt.* That *are hurried on by their owne Antecclesiasticall spirit* (And sure an Antecclesiasticall Spirit is an Antichristian Spirit, for Christ and the Church are one, 1 *Cor.* 12.12.) *so that they can away with nothing that is Ecclesiasti-*

cleſiaſticall, but account all things ſordid and vile that are not ſchiſmaticall, and invented by thoſe that are forſakers of the Church. For theſe I ſay, I humbly deſire of *God*, that hee would either *open their eyes*, and *convert their hearts*, or elſe put a *palſie into their hands*, that they may not enforce others to ſubſcribe unto their follies and wickedneſſe.

And thus you have ſeene a ſad proſpect of ſome of the calamitous changes that have befalne this poore deſtitute and forſaken Church, which are as ſo many *crooked lines*, yet meeting in this *center*, if we may call that a *Center* wherein there is no *reſt*, even in the *generall*

decay

decay of *true Piety* and Religion, which is degenerated into a ſtrange and horrid *Chaos* of *Diviſions* and *Diſtractions*, of *Quarrels & Contentions*, whereby the *ſincerity of faith* is *corrupted*, the *flames of Chriſtian love and charity cooled*, the *operations* of a *godly* and *Chriſtian life aboliſhed* and *neglected*; *Conſcience dethroned* and *depoſed*, and *carnall intereſt got up into its roome*, which hath *arraigned* and *condemned* not onely *the actions*, but the *very rules* of *vertue* and *holineſſe*, and in ſtead of the true *ſpirituall* and *heavenly wiſdome*, which is *firſt pure*, then *peaceable*, *gentle*, *eaſie to bee intreated*, *full of mercy and good fruits*, *without partiality*, *without hypocriſie*:

hypocriſie: That is intruded under the name thereof, which is the *Brood of envy and ſtrife*, and the *wombe of confuſion* and *every evill worke*, which the Apoſtle tells us is *Earthly, Senſuall, Deviliſh*; and in ſtead of that which was heretofore the glory of the ancient Chriſtians, which made the very Heathens fall into admiration of them with an *Ecce quàm ſe invicem diligunt? quam pro ſe invicem mori parati ſunt? Behold how they love one another, how they are ready to dye one for another*, They might now more juſtly fall into an aſtoniſhment at the inhumanity and *Barbariſme* that is amongſt us, againſt one another, with an *Ecce quàm ſe invicem*

cem oderint quàm se invicem interficere parati sunt? Behold how they hate one another? how they are ready to kill and to destroy one another? Thus the *fraitlesse and rotten Vine is become the most sordid and usclesse of all trees.* And according to the saying, that *Corruptio optimi pessima, The corruption and degeneration of Christianity hath proved worse in too many than Turcisme or Heathenisme it selfe*, as the *best Wine* makes the *sharpest Vinegar*; those cruelties and injustices being acted among us, yea professedly and openly performed and justified, which even *Ethnicks* and *Mahometans* would be ashamed to bee suspected of. And how shall this *reproach and igno-*

ignominy of the *Name of Christ*, and the *profession of the Gospell* be answered for?

And if this were the full summe of all our miseries, there were cause enough for us even to melt our hearts in tears of lamentation, though wee were never so entire and unmaimed in outward and temporall blessings; Though wee *swamme* in the midst of *plenty*; Though our outward *Peace* ran as heretofore smoothly like a *calme* and *cleare River*; though the *reputation* or *honour* of our Nation were never so splendid and unstained in the eyes of men; though the outward frame of *Government* were never so orderly and excellently composed

composed and setled, and our *liberties* secured never so much unto us; all this would be but *splendida miseria*, a splendid kinde of misery and happines, being destitute of the Crowne and true glory of them all, which is the prosperity of *Religion* and the *Church of God*: for as one speaketh in the person of the *European Church*; *Quanti ista sunt si comparentur cum illis æternis beneficiis, nam quid si frugibus, si mercibus abundarem, si viis a latrocinio, maribus a pyraticâ liberatis pace perfruerer, opulentiæ matre. Quid si magnificis ædificiis, bonis legibus, probis moribus, ingenuis artibus exornarer, & in terrâ carerem sanâ fide, puro cultu, viz.*

pre-

precibus, incorruptis Domini Sacramentis, quibus mihi solatium vitæ Gloriæ mortuæ solo Christi merito communicetur. Quid (inquam) illa mihi terrena beneficia prodessent, omnia, hisce cœlestibus destituta? si hic beata viverem ad tempus, & post misera perirem in æternum? What are all these temporall things, if they bee compared with eternall blessings? What would it profit us to abound with the fruits of the earth and merchandise; to have our high wayes free from the danger of Robbers; the Seas from the perrill of Pyrats; to enjoy outward peace the mother of plenty; to dwell in stately Edifices; Nay what would it bee for us to have good Lawes, civill manners, and to bee

adorned with liberall Sciences, if with all these, wee be destitute of sound faith, pure worship, holy prayers, undepraved Sacraments; whereby comfort in life, and glory when we are dead, is communicated unto us, by the sole merit of Christ? what I say would all these temporall benefits advantage us, being deprived of these heavenly blessings? What behoofe would it be unto us, to live happily for a time here, and to bee miserable for ever hereafter? If we be excluded from the end, what shall we be bettered by enjoying the meanes? How-ever our carnality hath blinded us, it will one day be found true what the fore-said Author hath, that, *non Ecclesiæ propter rempublicã, sed*

ſed reſpublica propter Eccleſiam. The Church is not for the Common-wealth, but the Common-wealth for the Church. The proſperity of the Civill ſtate is loſt, or in vaine, if the wholſome conſtitution of the Church be ruined. Nay he goes furtl er, *Dicam amplius*, ſaith hee, *& verè, non Eccleſia propter mundum, ſed mundus propter Eccleſiam. The Church is not for the world, but the world for the Church.* The proſperity and health of Religion is the foundation of all other bleſſings. *Ruere Eccleſiam non poteſt*, as hee goes on, *quin eodem reſpublica labefactata motu concidat. The Church cannot fall to ruine, but the Common-wealth muſt bee ſha-*

ken with it; and so indeed wee have found it: For in the concussion of our Religion and our spirituall blessings, what outward blessing is there that is left unmaymed, undissipated?

Fifth, for our outward peace, which is upon the matter the summe of all; whither is it vanished? is there so much as a shadow of it left amongst us?

The time was, when we were the *Palace of Peace*, the habitation of tranquility and concord; The harmony whereof making a perpetuall musicke and melody in this nation, made us the envy of other people, & them too much our scorne, who should have beene our pitty;

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It was once with us in this Realme like a long faire calme and Sun-ſhiny day, like a pleaſant and gentle gale of winde, not buffeting us with rough or injurious guſts, but ſtroking us with amarous and pleaſing Aires. The Current of our houres and dayes was like a ſtreame of milke running in a Channell of the moſt poliſhed Ivory, upon which we ſayled up and down with pleaſure and delight, freed from thoſe jarring and diſcordant buſsles and encounters wherewith our neighbour nations were continually moleſted. The curled waves waiting round about our Iland, as an armed Guard ſet by the order of the Almighty for our

safety, and attending as speedy posts and ready Messengers, and swift Charriots, to runne upon our errands unto forraign Nations, and to convay our traffique unto them, and their riches unto us. We sate quietly then every one under his own Vine, and under his owne Figtree; No rude and Barbarous Souldier beating open our doores to plunder us of our estates, or to hurry us unto prison, or unto death; No firing of our houses, or Cities; No wasting of our Fields or Vineyards; No tearing away of the poore oppressed Husband from the bosome of his affrighted Wife at mid-night; No open ravishing of Women, and mur-

murdering them when that was done; No common massacring of them and their poore innocent children to bee heard of. No fields or meddowes dyed with the *dismall Scarlet* of *Christian Gore*; *nor Furrowes made fat with the bloud of the slaine*. The terrifying sound of the warlike Trumpet, that made the Prophets *Bowels* to moove within him, and *payned him at the very heart, Ier. 4. 19.* was once a stranger in our land. The Travailer might goe on in the high-waies, without being puzled with that amazing question, *Who are you for?* not to bee answered without the hazard of his life. No capitall crime then to be for *God and the King*.

No carrying of a pious and gracious Prince by violence & treachery from one prison unto another; not forcing of poore Orthodox Ministers, for discharging their consciences out of their Churches or Pulpits, unto the Gaols. The profitable Plough went on cheerefully in the Countrey, and the Husbandman was not then faine to put out the eyes of his Horses, to save the lameneſſe of his Teeme. The gainfull Trade of the City brought in the rich returnes of the Merchant and Artificer without interruption. Each man knew what was his owne, and poſſeſſed what he had gained with his labour. It was not a *crime* then to be *rich*,

nor

nor a *badge of honesty* to bee *poore*, nor a piece of *malignancy* to bee *faithfull* and *loyall*. The certaine and knowne *Lawes* of the Kingdome were the limits and bounds of the private and publicke intereſt, and were not demoliſhed by the perpetuall and daily *battery* of *Ordinances*. Then wee were like an *healthfull body*, wherein the humours and qualities keeping their due proportions with one another, Breake not the *preſervative League* of nature. Then we were like an *entire fortreſſe*, ſtrengthned by the *cement* of ſolid *unity*, againſt the aſſaults of invading enemies. Then we were like a well *walled City* without breach, yeelding

ſecurity

ſecurity to the inhabitãts ther-
of, and defying the attempts of
the moſt potent adverſaries.
Then we were like a *Beautifull
Body*, wherein the parts being
fitted with an amiable pro-
portion unto one another, with-
out Convulſions, Diſtortions,
or Diſlocations, and contribu-
ting joyntly unto the generall
comlineſſe, by the tribute of
their particular features, en-
joyed the mutuall ſweetneſſe of
one another, under the ſplendor
of a royall and Princely head,
from whom they received life,
and orderly motion under God:
The ſeverall faculties, exerci-
ſing their proper and vitall o-
perations, to the good and pre-
ſervation of the whole; and
anſwe-

answering the visible musicke of the outward beauty with another more active, and intellectuall harmony.

Then we were like a *specious and well-composed Building*, erected upon the foundation of solid, well-framed, and well-established constitutions, and covered with the *Golden roofe of a glorious Monarchy*, the one to *support it*; and the other to *protect it*: and the Corner-stones thereof were all of Unity.

We were like the *Scythians* Sheafe of Speares or Arrowes bound up together, which neither *Spaine* nor *France* could breake, nor all the force of forraigne enemies burst, untill the

the devill, and our owne pride and faction, broke the Band asunder, and so robbed us at once both of our unity and strength, and rendered us a prey to a more contemptible people than either.

We were once like a *sound and unspottered Vessell*, sailing upon the Main, in a pleasant and faire season.

But now alas! *Quantum distamus ab illis?* How are wee changed from what wee were? The *health* of our body *languisheth*, through the *Warres* and *Quarrells* of the *contrary humours* and *qualities*. The *strength* of our *Fortresse* is *broken*, and demolished by breaches and divisions. The *Walls* of our

City

City are *Battered* and beaten downe by the Helliſh *Engines* of our bitter ſtrifes and contentions. The *foundations* of our building are *caſt downe*, and the *golden roofe* thereof is broken up, and hath left us open to the *ſtormes* and *tempeſts*, to perpetuall *ruine* and *confuſion*; and the *cement* of *peace* being *broken* and *diſſolved*, the *parts of our Edifice mouldet away* from one another; and in ſtead of *a faire ſtructure* we are become *a heap*. Our *ſheffe of Arrowes* are divided from one another. Our poore *Veſſell* is become *tottered* and *broken*, *ſplitted* upon the *Rocks* of our owne *Diſcords*, & beaten with the *ſurges* and *billowes* of theſe *unhappy diviſi-*

ons which are still amongst us. So that wee are now become like the Ship wherein the Disciples were in the eighth of *Matth.* The *stormes* are risen upon us, and wee are even *covevered* and *overwhelmed with the waves*, and too few there are that wil *wake* our *Iesus* by their *earnest and hearty prayers and supplications*; that hee may *rebuke these Windes and these Seas*, and restore us unto a *calme*. The judgement of the *Midianites* and of the *Philistines* is fallen upon us: Wee goe on madly, *Beating one another*, that our enemies may make a prey of us all. The *flames* of our *intestine Broyles* have seized upon us, and we are wasted and consumed in

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the raging heat thereof. *Thus is our peace vanished and gone.*

And when *Peace* is gone, *liberty* is not like to stay behinde. Heretofore wee enjoyed the happy *freedome of Subjects* and of *Christians*; no *Bonds* for the most part upon the *Body* of this Nation, but the *Golden Chaines* of those *wholsome Lawes* which were framed by the Authority of his Majesty, with the generall consent of the people of the Land, in the representative Body thereof, which were unto us *Chaines* rather of *Ornament* than *Slavery*, and did not so much *limit* as *preserve* our *Freedome*; nor *restraine* us from *using* it so much as *others* from *hurting* it; for though the blind-

blindneſſe of our minds, together with the inordinateneſſe of our affections, hath heretofore ſo bewitched us, that wee could not ſee our owne happineſſe. Yet me-thinks by this time our ſad *Experience*, which is the *Miſtreſſe of Fooles*, may informe us, that the *Power and prerogative of the Magiſtrate, and the ready ſubjection of the people thereunto, is the ſureſt guard of the liberty of the people, under God.* The removall and violation whereof, hath not rendred us as wee fooliſhly dream't, ſo much maſters of our ſelves, as thoſe that promiſed it us, abſolute *Tyrants* at their pleaſure over us, and us the *Vaſſals* unto their *irregular* and *unſatiable*

appetites

appetites, who having *raviſhed* the *Sword* out of the *lawfull Magiſtrates hand*, and gotten too much of the *ſtrength* of the *Kingdome* into their owne, uſe them both, after all their *faire proteſtations* and *pollicitations* to the contrary, to compell the poore abuſed people of the Land, to *proſtrate* their *Eſtates*, *Poſſeſſions*, and their *perſonall ſervices* to the maintainance of that *bondage* which they have brought upon them, and to the ſtrengthning of that intollerable *yoke* which they have forced upon their necks; and it were well yet that they had gotten but ſo much wiſedome into ſo ſad a bargaine, as to diſcover and acknowledge their folly,

and

and now at length to seeke a remedy thereof, by endeavouring the restitution of Law and Monarchy: that they would but now at length see the palpable difference, betweene *one Lord*, and *many*; betweene *one gracious and pious King*, and thirty thousand *Tyrants*, whose *variety* of *designes* and *inclinations*, renders the *obedience* of the people as *perplexed* and *impossible*, as the *rigorousnesse* of their *Commands*, and *infinity* as it were of their *exactions*, makes the *burden* of their *oppression intollerable*.

And whilst we mistooke *Anarchy* for *Liberty*, wee have found that true that was spoken by an accute Politician of this nation

nation; *Qui propter libertatem suam omnia agit arbitrio suo; propter libertatem alienam omnia patitur arbitrio alieno.* Hee that for want of a lawfull Government, *by reason of his owne Liberty is left to doe all things at his owne Will; By reason of the liberty of others is exposed to suffer all things at their Will.*

But wee would not bee perswaded of these Truths, nor yet will wee, though wee have bought the knowledge of them so deare. Wee would not believe *we were free* enough in our *possessions* or *persons*, untill by dismissing *those guards* which the Law and the *excellent Government* of this nation had

set

set upon them, we had set o thers *free* to *enslave them both at their owne wills*; as the whole Kingdome hath found by many heavy evidences. Thus whilst they would not live in an *orderly subjection* to their *Superiours* for their *good* and *preservation*, it is *most just in God* to make them live in *villany* under their *equalls* and *inferiours*, to their *ruine* and *destruction*. And now what is become of our *Liberty*? surely there is scarce any other *Liberty* now left us, but such a *liberty* as the poore *Sheep* have that are *deprived of the Shepherd*, and are *free* to be *devoured* by every *ravenous* and *savage beast*. We tooke our *fold* for a *prison*, our *Castle of defence*

for

for a *Dungeon*, our *Guardian* for a *Jaylor*, and our *Security* for *Restraint*. We have *broken* down these *Fences*, and now we *rejoice* much in our *liberty*. Such a kinde of *liberty* indeed as the *Lord* threatned to the people, *Ierem.* 34.17. *wherewith he rewarded* their *Oppression* of their *Brethren*.

A Liberty to the *Sword*, and to the *Famine*, and to the *Pestilence*.

A Liberty to the *Oppressour*, and to the *Plunderer*, and to the *Thiefe*.

A Liberty to the *Murderer*, and to the *Waster*, and to the *Devourer*.

Liberty to *Desolation*, and *liberty* to *destruction*.

Heretofore

Heretofore no man could bee deprived of his eſtate, or ejected from his poſſeſſions, without a legall triall, according to the knowne and eſtabliſhed Lawes of the Kingdome.

No man could be adjudged unto death, but according to the ſame eſtabliſhed Lawes, and that upon evidence and conviction, by the triall of 12. men.

It was then no uſuall courſe to impriſon men at pleaſure, without any crimes laid unto their charge, nor to keep them in priſon ſix or ſeven yeares together, without affording them a hearing and tryall, being deſired.

If there were ſome miſcarria-

ges

ges of this Nature in the Government heretofore, yet they were but rare, like *Comets* and *Prodigies*: (as there are some extravagances even in the worke of nature it selfe; and must be expected sometimes in the best *Government* by reason of the *infirmities of men*, the *miscarriages of Instruments*, the *fallacies* and *deceitfulnesse* of *Representations*, and the *manifold difficulties* and *impediments* of *Government*, which hath been too little considered heretofore, and should have beene cured with *medicines*, and not worse *Maladies*) But now our *Estates* are *ravished* from us by *violence*, by those *new orders of Theeves*, called *Committy-men* and

and *Sequestrators*, without so much as any *Charge* objected against some of us. And if others have had some Charge laid against them; yet how often have they beene charged with their *Duties* in stead of *Crimes*, and *condemned*, not for *breaking*, but for observing the *Lawes* of *God*, and of the *Land*, and that without any *due hearing*, or any the least shew of any legal Conviction? witnesse those numerous multitudes of *Loyall* and *Orthodox* Ministers, that have been *whisled* out of their *livings* and *charges*, by the *illegall storms* of a *Committee-tempest*, upon no other ground but a *sic volo sic jubeo*; or because their *Consciences* would not *stretch* unto

disloyalty upon the *tenter-hooks* of their *oppression*; and that without so much as a forme of any *legitimate triall* and *eviction*.

Our *Bodies* are hurryed away to *Iayles* and *Prisons*, without so much as any *Cause* declared, or a *Summons* premised to come in to our Answer, or the least Colour of Law to countenance it; and both these clearely against the Petition of Right, and the great Charter of *England*.

When some have been kept for divers years, and have never so much as heard, either why, or wherefore; but only to satisfie the pleasures of our new Lords.

The lives of the honest and

loyall people of the land have beene sacrificed to the *lust* of *cruelty* and *oppression* by *arbitrary Sentence*, and without any regular proceeding, for committing *Duties* against their ungodly *Designes*, for *offences against no law* either of *God* or *man*, that allotted any *capitall punishment* thereunto, but such as were made by an *invalid power*, and that *after the Facts committed*: which if allowed, who can tell what to doe, or when hee does well or ill? or who can be secure of his life? Witnesse the *bloud* that yet *still cryes and speaks* no better things it may bee feared, than the bloud of *Abel*, of *Strafford*, *Land*, of *Yeomans* and *Bowcher*, of

of *Tomkins* and *Chaloner*, and many others in *Coole bloud*, and deliberately massacred; besides those many thousands destroyed by the lawlesse sword of Rebellion: And witnesse that bloud now lately shed, not by Lawes, but by false glosses upon the Lawes rather, the bloud of loyall Captaine BURLY. And that this mischiefe may be secured if possible from all remedy, it is become an high offence so much as to aske the Restitution of our freedome; witnesse the barbarous massacring of the late *Surrey* Petitioners at *Westminster*. And what freedome is left, where wee may not so much as petition for our freedome? Or what

ſecurity remaines unto any either of life or liberty under them who take away mens lives but for asking their Liberties?

But what doe we talke of the Liberty of Subjects? looke upon your King: Yea let mee ſay unto you in *Pilat's* words unto the Jewes, but in a better ſenſe, and with a better affection: *Behold your King*, and ſee the very *Grave* and *Tombe* of your *Liberty* in his *baſe* and unworthy *Captivity* and *Bondage*. *The Lord grant it a reſurrection by his ſpeedy deliverance and reſtitution.* But this is a ſubject both for the horrid *impiety* of the *Actors*, and the *Glorious* and *Chriſtian patience* of

of the *Royall Sufferer*, now made nothing but a *Royall slave* by their wickednesse, too full of *Emphasis* for mee to venture it upon the poverty of my Pen, in that haste that I am in. Consider it, and let it divide your hearts at once into an *abomination of their wickednesse*, *an admiration of his courage and tolerancy*, *and a lamentation of your owne wretchednesse and slaverie*. The *Crowne whereof* is the *Captivity of the Crowne*, and your *gracious King*: for though it bee true indeed that this is the just reward of the unthankfull *murmurings* and *discontents* of the people, who were weary of their owne happinesse, and have thereby betrayed themselves to

misery and ruine; and of that too much *fondnesse* of *outward* and *mistaken liberty*, which whilst wee held at too great a rate, and preferred inordinately before *Peace*, and greater *blessings*, and esteeming it above that true *liberty* and *freedome* of *spirit*, which consisteth in an *ingenuous and unservile Dominion over our selves, our passions, and affections*, which if we had not betrayed in our selves, no man could have taken from us, it being such as a *noble* & *Christian* heart may enjoy in the greatest outward slavery and bondage, in the closest Prisons, & the deepest Dungeons, and under the tyranny of the most wicked oppressors. Yet the *visible fountaine*

taine of this *Calamity* is the *desolation of just and lawfull Government* amongst us.

And I need not labour much to tell you of the sad impairements, and dissolutions of that amongst us. You have the sad spectacle thereof daily and hourely before your eyes.

You may yet remember the time, though it hath had a long interruption, when the *Crown* of *Majesty* was the *Ornament* of this *Nation*, and *upon that glory was a defence*; when a *gracious and pious King* was *the Crowne of his Crowne*, and *with the vertues* and *Clemency* of his *Person, adorned the greatnesse and dignity of his office*: When the *Throne* and the *Scepter* of *lawfull*

and *juſt power*, *armed* as it were with *cæleſtiall lightning*, and *ſtrengthned* with the *ſinew* of the *Divine authority*, from whence it was orderly derived and received, as a *Ray* of that *Majeſty* and *Authority* which is in *God himſelfe*, *ſummoning the Conſciences* of men unto obedience in the *vertue* and *force* of the *divine Ordinance*, *yeelded protection* unto the *lives* and *liberties* of the *People*, *ſecurity* unto *Religion* and *divine worſhip*, *ſolidity* unto the *Peace* and *Vnity* of this *Church* and *nation*, and was like a *Cherubim* and *a flaming ſword* againſt the invaſions of *Violence*, *Injuſtice*, and *Oppreſſion*.

Juſtice was diſpenſed in the

right

right Channells, being derived from the *proper Fountaine*; the *Lawes*, which are it were the *life-bloud* of *a nation*, ranne freely without ſuch *obſtructions* they now meet with through all the *veines* and *veſſels* of this *body*, and yeelded unto each *Member* its *equall* and *juſt ſupply*, at leaſt in ſo good a meaſure and manner as was ſufficient to preſerve the *Body* in *good liking* and proſperity; and though the ſecret *Briberies* and *partialities* of ſome inferiour inſtruments of Government, cauſed ſome ſmaller diſtempers in this kinde, yet they were ſuch as might have had eaſie cures, and did not at all deſtroy the *conſtitution* of the *body*.

Wee were governed by *authentieall* and *certaine Rules*, and were not subject unto *Mushrome Ordinances*; those *abortive issues* of the *wombe of Sedition*, those *unformed lumps*, and *dead motions* of a *diseased* and *dropsie state*, begotten by no *legitimate Father*, but by the *Incubus of a rebellious people and Army*.

There was then no professed and ordinary infliction of punishments without any offences going before them, no *offences* then without their *precedent Lawes*, to give the *lye* to the *Blessed Apostles*, who tell us that ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, That *sinne is the transgression of the Law*, 1 *Iohn* 3. 4. And againe, *By the Law is the knowledge of sinne*, Rom.

Rom. 3. 20. And againe, *where no law is there is no transgression.* Rom. 4. 15.

Then *Iustice* was administred in the right *method*, there went a *faire hearing* before *condemnation*, and the *sentence* of the *law* was the *Vsher* to *Execution.*

It was managed by the right and *genuine instruments*, enabled by *authentical Commissions* from the supreame Magistrate; the force and vertue whereof was like a *lively sap* dispensed from the *Royall Root* into those *severall Branches* of Government, which made them beare the *fruits of Peace*, and *Iustice*, and *safety* to the *people.*

The *motion of Rule*, was like a *naturall motion*, derived from the

the *head* unto the *members*, by those *legall Officers* which were as the *Nerves* and *Sinewes* of this body, *propagated* from thence into the severall *Regions* and *parts* thereof.

And the *Scales* and *weights* and the *measures of justice* were the same unto all sorts, without any *open* or *professed inequality*, when the eyes of the *Iudges* were fixed not on the *Persons*, but their *Causes*, without such diversification of the sacred & inviolable rules of right, as now, according to the severall inclinations of parties and interests. There was not then as now one measure for a *Cavalier*, to yeeld him nothing, though his case bee never so cleare and just,

juſt, and another for a *Parliamenteer*, to yeeld any thing he will ſtand for, though his pretences and colours bee never ſo weake. Men were not then *wracked* and *goard* between the two *horns* of that unreaſonable *Dilemma*, nor cruſhed to peeces in the preſſe of that *Pharaohtick* and unconſcionable *oppreſſion*, under which the poore loyall party, many of them ſuffer at this day, (and many more would ſuffer, were it not for the mercy of ſome good men, that they have to deale with, and ſuch whoſe hearts God hath made tender towards them in theſe hard times) to bee laid open, to have all their *debts exacted* with all ſeverity by their

their Creditors, and in the meantime to be utterly disabled for the *recovery* of their owne, or the enjoyment of their estates; Whereby they should be furnished to pay that which is required of them; which is much worse than to require men to make *Bricke without straw*. It was not so with us heretofore.

But now, the *Ornament* and *Defence* of the *Royall Crowne* is *cast downe*; and that *gracious and pious Prince* that *adorned it*, is now sent away from the Throne of his Majesty, to bee the *ornament of a Iaile or Prison*; of whom wee may say more truely than he of Socrates, *Carolus carcerem intravit ignominiam*

niam loco detracturus; *King* Charles *by being so long a Prisoner, hath taken away the ignominy and reproach of imprisonment*; and I might perhaps be pardoned, if I should say that it may be lookt upon hereafter rather as a *reward* than as a *punishment*; and truly it may bee considered by those that are the Authors thereof, that it is *no good way of Reformation*, to bring the *Prisons into too much credit*, unlesse they meane to set up *their owne trade by it*, and to *encourage men* to *rob*, and *steale*, and to *murder*, on purpose that they may have the reward of a *Jayle* or *Prison*. But to goe on, now in stead of a just and *legall Authority*, that *awfull Bond* that layes hold upon the

the *very ſoule*, an *illegall* and *uſurped power* is ſet up, which a *rectified Conſcience ſo farre diſclaimes*, that it *accounts* it a ſin to *ſubmit unto it*, and *there is like to be little peace or ſetled order in that rule, where obedience it ſelfe is a tranſgreſſion. Strength* and *outward force* may prevaile *for a while*, and make *ſlaves* more than *ſubjects* of a people; it may binde their *carkaſſes*, but it is Authority that rules the *heart*, and that is none where it is not *juſt. The great comfort and encouragement of every duty unto man, is when it ſtrikes through them unto God.* This is it that doth at once *ſecure*, and *ſanctifie* and *ſweeten* our performances. Where *Intruſion* and *uſurpation* is,

is, there all theſe are wanting unto the ſoule. What hope then is there that an *uſurped Dominion*, ſhould either recover or maintaine a ſetled concord in this Nation, where it is oppoſed by ſo many branches of *juſt Intereſts* againſt it, and cannot in any likelihood be held up but by great *oppreſſions* of the people, which muſt needs make the yoake thereof too irkeſome to bee borne either with long *Peace*, or Patience.

The Laws of the Kingdome are obſtructed and intercepted, thoſe *true conceptions* are *ſtifled* and *deſtroyed* by the *adulterate ſuperfetations* of *Ordinances*. The *Great* and *once awfull* and

ve

venerable Court of Parliament, that was the *wombe* of our *wholsome Laws*, is degenerated into *Factions*, and become the *Seminary of Sedition*; and instead of being the great Counsell of the King, is become his enemy; and whilst that which was ordained for the *Physick* of the Kingdome, is enforced upon us for a perpetuall *Diet* (as it usually falls out) it is become mortall unto the body, and in stead of curing hath multiplyed our Maladies. Punishments are inflicted without mercy, not onely for no offences, but for acts of righteousnesse. Transgressions are made without any Laws forbidding them, more than the corrupted rules

of

of some mens unsanctified Consciences.

The *method of Justice and Government* is confounded; and instead of the lawfull Officers and Instruments of Government, they being removed, *Changelings* are thrust into their places, without any legall or authenticall delegation from the *fountaine of Justice* and *Authority*, whose *want of Commission, poisons their administrations*, and whilst they execute one murderer, they commit another therein.

A stone and a stone, and an Ephah and an Epha, are become too perpetuall *an abomination to the Lord* in this nation, and in this ruine and devastation of Go-

Government, *All the Duties both to God and man, both of the first and the second Table, of piety towards him, and justice and charity to our Neighbours, of chastity, temperance, and Christian sobriety in our selves, how are they fallen and trampled under foot?* and indeed how should it be otherwise? when the *hedge of the vineyard is broken down*, what *beast of the field, or wilde Boar of the Forrest* can want an admittance to forrage & *waste it*? When *the foundations of the Earth are out of course*, what hope is there of any soundnesse or integrity to bee left? The *Sunne* is *scarce more necessary to the world, than a lawfull and setled government is to a people;*

ple; And if the *Sunne* be *Eclipsed* it is held to bee the forerunner of *sad Eclipses* of our *inferiour Comforts*: and so wee have found the *Eclipse* of our *Politick Sunne* in the State.

And lastly for our *Honour and reputation*; Alas! How should that stay, when all these are gone? It is a blessing, which if it bee true, is but the splendour of other perfections; and therefore when they are vanished, it must likely runne after them: Or if it stay behinde, it is but a shaddow in stead of light. What Credit is to rich men, or Riches, such is Honour or Reputation to other Excellencies. And wee may here re-

remember the old Verſe:

Quantum quiſque ſuâ nũmorum ſervat in arcâ,
Tantum habet & fidei——

When wealth and riches take their journey, credit uſeth not to remaine at home. And ſince *Peace, Liberty*, and the nurſe of both and of all other bleſſings, *Government*, have left us, our *reputation* is become but a *fading flower*.

We were once the *Glory*, who are now the *ſhame*, the *ſcorne*, and *reproach* of other nations. Our brightneſſe is clouded, our ſplendour is obſcured. Wee whoſe name heretofore for *comlineſſe and beauty in Religion*

ligion, made *Rome* to blush as it were in all her pride, to see *Truth* in this Church, like a *Diamond richly set in the gold of excellent Order and decency*, to out-shine all that *sophisticall lustre of their gawdy and glaring superstition*. We whose fame for *Valour and Prowesse* hath heretofore put such *Agues* into the greatest of our *bordering Kingdomes*, whose *renowne for learning* and *knowledge* in the Liberall Sciences, and in the Lawes Divine and Humane, made us so much the *Athens* and *Academy of the World*. We? Ah! what a *Wee* are wee now become? How are wee made the mocking-stock of our Adversaries? ROME laughs at us,

us, to see our grave and comely *Matron* (for such was our Church) spoiled of her decent and seemely ornaments, and cloathed in the garments of *madnesse*, and in the *ragges* of *Confusion* and *desolation*; To behold that precious *Gemme of holy truth* which we embraced, rent out of the Gold, and cast under foot into the Dung-hill; To see our field that bore such fruitfull Crops, and our *Valleyes that stood so thicke with Corne, that they did even laugh and sing*, even with the good *Corne of wholsome and sound Doctrines*, to bee overgrowne now with the *Thornes* and *Briars* of *Heretical opinions*, and *mad Factions and Divisions*.

There,

There, there say they, so would we have it, whilst the *Calamities* of our Church are their *game* and *pastime*; and as once it was said of *Tire* in her ruine. *Is.* 23. 7. so wee may conceive them crying out scornfully against us; *Is this your Ioyous City?* and is this the *temple* of *truth* and *holinesse?* Is this the *Fortresse* of the *divine Oracles?* the great *Castle* and *Champion* of the *reformed Religion?* See now what is become of their Reformation? where now is that excellent building which they had set up? Oh how bravely it burnes and consumes in the flames of those fires which themselves have kindled in it? Oh what sport it is to see it?

How it warmes us, how it revives us! Thus they delight themselves with our phrensies, and strengthen themselves by our confusions and desolations. But *Lord how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speake hard things? and the workers of iniquity boast themselves?* Lord looke upon our reproach and ignominy, and restore us for thy mercies sake: *Let not them that are our enemies wrongfully rejoyce over us, neither let them winke with their eyes, that hate us without a cause. They have opened their mouth wide against us, and have said Aha, Aha, our eye hath seene it. Thu thou hast seene, O*

Lord,

Lord, keepe not ſilence, O Lord be not farre from us. Stirre up thy ſelfe, and awake to our judgment, even to our cauſe, our God and our Lord.

Our bordering Nations that heretofore feared us, and honoured us; how doe they now *deſpiſe*, or *pitty us?* whilſt our famed Valour and Proweſſe, is degenerated into treachery and baſeneſſe; and the glorious *noon* of our *Learning* and *Knowledge* is overſpread with a *cloud of ſtupidity* and *ignorance*?

And all theſe loſſes are accompanied with many other, with *decay in trade*, of *husbandry*, and what not?

But I have done with this long and ſad contemplation of

our miseries, although I doubt not but your daily observations, and the perpetuall sense of that variety of pressures that are upon us, may informe you that I have left many sores untouched. But thus farre I have endeavoured to shew you the *streames* of our evills; and now I come to discover the *fountain* of them. I have hitherto set before you some *symptomes* of our *maladies*; it remaines now that I should lay open the *root* of them, that so we may proceed unto the cures and remedies. And here I have a world of matter before me: But I have been too prodigall of my paper already, and therefore dare not launch out into these

deeps.

deeps. Besides that, necessity is urgent upon mee in divers respects for a conclusion.

Take therefore for that which is behinde these severall *Theses*.

The first is this; That *the generall fountaine of all these our miseries and calamities, are the generall Corruptions, Backslidings, and Pollutions that are amongst us in this Nation.*

The Assertion is evident.

1. Because sinne is the *causa sine qua non*, The cause without which there is no affliction. There was never any but one that was punished *without sin*, and that was *Christ*, and even he was punished *for sinne*.

This might further appeare

from the *goodnesse of God*, who can meditate no evill to his poore creatures, made after his owne Image, if not engaged thereto in justice. *God* was *all love and mercy*, till *sinne kindled a flame of fury* and *wrath in him*, and yet that is a flame of love too; for *it is his very love unto goodnesse that incenseth him against sinne*. No cause in God without sinne; no cause in the creature without sinne. *Affliction commeth not forth of the Dust, neither doth trouble spring out of the Ground*. Job 5. 6.

2. From the nature and use of afflictions, as they are either punishments, or chastisements, or trialls.

Were there no *sinne*, there would

would bee no *Punishments*.

Were there no *Diseases*, there needed no *medicines*. Where there are *no errours*, there need *no corrections*.

Where there are *no falsifications*, there is *no use of trialls*. If there were *no corrupt money*, *or base Metalls*, the *Touchstone* might bee throwne away.

3. From the *cleare expressions of the Scripture*.

1. Those that place the fountaine of our Destructions, and our Calamities in our selves. *Hos.* 13. 9. *O Israel thou hast destroyed thy selfe, but in me is thine helpe.*

2. Those that more plainely lay the charge upon our sinnes,

Psalme 107. 17. *Fooles because of their transgressions; and because of their sinnes are afflicted.* See *Ier.* 2. 19. and a multitude of other places.

3. Those wherein *God threatens affliction*, all which threatnings are either explicitely, or implicitely brought in by *sins*. See *Deut.* 28. *&c.*

4. Those wherein we find the *people of God acknowledging sin* as the *root* of their *Calamities*, as *Psalme* 38. 3. *There is no soundnesse in my flesh, because of thine anger; neither is there any rest in my bones, because of my sinne.* Where we have *the descent* and *pedigree* as it were of *afflictions* and *judgements* set before us. The *first root* is *sinne*; that *enkindleth*

kindleth Gods anger, and that breakes forth into *judgments*, *&c. God is the first cause of all good and blessing.* But the *Devill* and our *corruptions* are *before him in the production of evill*, and *the curse*. Hee is the Author indeed of these two, and the first cause of all that is good, and of being in them; but as they are evill, they are first from Satan and sinne. For God sends afflictions not as *an instituter of nature*, but rather as a *revenging Iudge*, or as *a healing Physician &c.* Therefore this is *opus alienum*, the first spring of this motion is in some sense not in God; that is to say, in regard of the *evill* that is therein.

5. Those wherein *the spirit argues from calamities to repentance* and *reformation*; as a meanes of removall, *ubi negatio est causa negationis, ibi affirmatio est causa affirmationis.*

6. Those places, where wee finde *Gods practice* herein recorded.

It was for the *sinne of Adam*, that he was *cast out of Paradise*, made *subject to the Curse, to death and damnation*, and that the creature was *cursed as his utensils and furniture*, Gen. 3.

It was for the *bloudy sinne of Caine*, that *hee was cursed from the earth*, and made *a fugitive and a vagabond, a Rogue upon the face thereof*. Gen. 4.

It was for the *generall corrup-*

tion

tions, and *depravations of the old World*, that it was destroyed by the wrath of God in the *Deluge*: First, *the fountaines of the deepe were broken up*, in a *flood* of their hellish *sinnes* and impieties, and then *the windowes of heaven were opened* to overwhelm them with a Deluge of *Destruction*, and so *Abyssus Abyssum invocat*, one deepe calleth another. See *Gen. 7.11.*

There was a *Fire* of horrid and unnaturall *lusts*, blowne up and nourished by those *fuellers of Lust*, *Pride*, and *fulnesse of Bread, and abundance of idlenesse in Sodom, &c.* before the *fire from heaven* came downe and consumed them unto ashes, *&c. Gen. 19. Ezek. 16.49.*

Ard

And from such and many other places we may conclude, That *it is from our sins, our great, our horrid, our crying, our national sinnes, our universall corruptions, and desertions of God, that these great Evills are befallen us in the Church and State.*

Especially from our haynous *contempt of the Gospell, and of the divine worship and ordinances, and the prophanations of his House and Service.*

And for the *contempt of that Government which he hath set over us*, and the *violating the Authority of Christ*, from whom it is derived. A sin that is indeed *the wombe* of universall *Corruption* and *Confusion*; and however it may be *painted*

over with false *colours* and *pretences*, invented by worldly and depraved mindes, to deceive themselves and others withall, yet it will appeare one day in its owne *Colours*, when those that have *brought forth* and *nursed* this *monster*, will (if they repent not) bee afraid to looke upon it, &c.

For these high despights done unto Gods holy and gracious ordinances; and for those generall and nationall sinnes of *Perjury*, *Sacrilege*, *Extortion*, *Prophanation*: for *these Adulteries* and *beastly pollutions* that have *over-flowed* amongst us; and an innumerable company of other sins, are these sad and heavy messengers sent unto us.

For

For the *Injustice*, *Bribery*, *Partiality*, *Carelessenesse*, and *Cowardise* of the *Magistrates*.

For the *Ambition*, *Covetousnesse*, *Idleneſſe*, *Luxury*, *Contentiousnes*, *Vain glory*, *Pusillanimity*, *Temporizing*, *Treachery*, *Falsheartednesse*, and *Scandalousnesse* of too many of us of the Ministery.

For the betraying of Innocency and Justice in the Lawyers, their Pleadings against the truth, and *selling the righteous for a paire of shooes*.

For the *looseneſſe*, the *Blasphemies* and *horrid execrations*, the *open* and *professed drunkennes* & *lust*, & *utter contempt of God* and the *duties of piety on the one side*.

For the *Pride*, the *Faction*, the

the *Hypocrisie*, the *uncharitableneſſe*, the *bloudy cruelty* and *oppreſsion*, the *Diſobedience* and *Rebellion*, the *diſorderly walking*, the *Perjuries and ſecret corruptions of another ſide*.

For the *Atheiſme* and *irreligion* that is *on all ſides*.

For the *Falſhood* and *injuſtice* of the *Tradeſ-men*, and others in their *dealings* and *contracts*; their *falſe lights*, *falſe waights*, and *meaſures*, *and other deceipts*, whereby they make a trade of injuſtice.

For the *murmurings* and *unthankfulnes*, & *face-grindings*, & *Tithe-ſtealings* of the *Husbandmen*, *Corne-maſters*, and others.

For the *Pride* and *impudent ſhameleſſeneſſe*, and *wantonneſſe*, and

and *vanity* of the *Women* of our age and nation, openly profest and written before the eyes of all men as it were, in the *scandalous* and *unseemly nakednesse* of their *Bodies*, and in those *Witchcrafts* of *Sathan*, those *hellish Characters* and *Charmes* wherewith *their faces are bepatched and bespotted*; those *Diagrams of the Devill*, upon which *hee reads infernall Lectures* of *Lust*, unto the *libidinous* and *luxurious youth*, and *other people*.

For the *dissolution of all order*, and *rules*, and *relations* amongst *us*. For the *harshnesse* and *untendernesse* of some *Husbands* to their *wives*, and the *foolish and indiscreet fondnesse of others*. For

For the *ſtubbornneſſe*, and *diſobedience*, *unreverence*, and *uncompliancy of Wives unto their Huſbands*: And for the *unfaithfulneſſe of both* one toward another, againſt thoſe *ſacred bonds of Marriage*, and that *holy Ordinance of God*.

For the *careleſſeneſſe of Parents of their children*, eſpecially in reſpect of their *ſpirituall good*, *neglecting to bring them up in the feare and in the nurture of the Lord*, and *in the inſtruction of ſalvation*; their *heathenish cruelty unto the ſoules of their progeny*, who can be content to *damne their owne* ſoules for them to get them a *temporall inheritance* here by their *oppreſſions* and *injuſtices*, but take no care to pro-

provide either for *them* or *themselves*, in respect of their *eternall inheritance in heaven*; Too cleare an evidence of their heathenish hearts, however they may bee in the profession of Christianity.

For the *disobedience* and *undutifulnesse of Children to their Parents*: The *Viper* that is *begotten* even *of that corruption of their Parents*, The *Scorpion* of *their owne breeding and bosome*, *whereby God justly punisheth them for their carelessenes of their Children*, making *a wicked* and *rebellious sonne* oftentimes to be *the scourge of careless and irreligious Parents*.

For the *Injustice of Masters*, and their *unmercifulnesse*. And

for

for the *ſtubbornneſſe*, *negligence*, *unfaithfulneſſe*, *eye-ſervice*; the *undutifull inſolencies*, and the *filching Roberies*, *Tale-bearing*, and *treacheries of Servants*.

For theſe, and for that πανδημονια, that *ſwarme* and *miſcelany*, that *Augean ſtable* of *all ſorts of corruptions*, wherewith this Land of ours doth *ſtinke* in the *Noſtrills* of the *Almighty*, together with that *lukewarmeneſſe* that is in the beſt of us, which hath made him ready to abominate us, as wee may juſtly feare, and *to ſpue us out of his mouth*. *For theſe things the land mourneth*, and yet how few are there that give themſelves to godly mourning for the land? Yea *all our ſinnes* have

a share in this sad businesse, every man must accuse himself.

And as these are the *mothers* and the *wombes*, so they are the *nurses* of our miseries; the hinderers and impediments of our relief and remedy.

These are the *windes* that *blast our prayers*, and our *fastings*, and *turne them into sinne*; so that they become a meanes not to the abatement of our miseries, but to the increasing of the heap of our iniquities: and *what a wretched case is that Patient in, in whom all the Physick that is administred takes part with the disease*, and the *remedies themselves* become *new Maladies*. This is our sad condition; so that wee may conclude this

point

point with that of the Prophet, *Isa.* 59. 1, 2. *Behold the Lords hand is not shortned, that it cannot save, neither is his eare heavy that it cannot heare. But our iniquities have seperated betweene us and our God, and our sinnes have hid his face from us.*

These, even our *sinnes* are the fountaines of our Calamities, *perditio tua ex te*, thy destruction is from thy selfe, is *Gods voice unto England now*, as well as to *Israel* heretofore.

Thus wee see our diseases in the stream and in the fountain, in the symptomes and in the roots; and indeed the *Fountain* is much more *bitter* than the *streame*, the *roots* much more

poisonous

poisonous and *deadly* than the *branches*; *our sinnes are our greatest miseries and judgments.*

But *is there no balme in* Gilead? *Is there no Physician there? Hath the Lord that wounded us no healing for us?*

Yes, *There is a Physician that can heale us*; and it is but *one*, and that is *God.* There is a *Balme* that can cure us, and this is but *one* neither; and thats his *mercy.*

God hath wounded us for our sinnes; And it *is hee onely that can heale us.* Hee *can do it*, for he *is omnipotent*, and can do all things; he hath *omnipotent mercy*, as well as *omnipotent justice*; yea if there be, or could be any difference in his Attributes, his

his mercy would seeme to have the better of it, and to bee the stronger of the two. He *pulleth downe*, and *buildeth up*; and it is as easie with him *to raise*, as *to demolish*: Hee *encreaseth the Nations and destroieth them*: *Hee enlargeth the Nations, and straightneth them againe*, Job 12. 23. *If he cut off, or shut up, or gather together, then who can hinder him?* Hee that *made the World out of nothing*, by his meere word, can by the same word restore us from all *that nothing, that misery* and *confusion* whereinto we are *fallen*. Though we are *dead* and *dry* like the *bones* in the *Valley*, *Ezek.* 37. 1, 2. yet he *can make these bones live*; he can make *a noise*, and a *shaking*

king for *recovery*, as well as he hath made a *noise and a shaking* heretofore for *ruine*. Hee can put us into an *healthfull ague*, as well as he hath done into a *sickly* and *destructive* one; Hee can make them *come together again bone unto his bone*, by *repairing the breaches and divisions in the Church and State*, which is as it were the skin and the covering; He can *make* the *sinewes* and the *flesh to come upon them*, by restoring the *Lawes*, which are as it were the *sinews of the State*, and by re-setling the *order* and *freedome of trades*, and *vocations* therein, which are as it were the *Muscles* and *Fillings* of this body; He can cover them againe with *skinne*, by re-enforcing

cing the *Government*, which is as it were the *skinne* and the *covering of a nation under God*, to keep all safe within, and to preserve it from outward violence, even with the *fair* and *beautiful skinne of a Royall Monarchy*, wherewith this Nation was once so amiable. Yea, hee can raise up the spirit of true *Prophesie*, and make the quickning *minde* of his holy Spirit, *to breath upon the dead members of this Church, that they may live*, by the restoring of the *purity* and *freedome of his Ordinances*, and the *infusion of his graces*. Yea, though a people bee even *dead* and *buried*, and even ready to *stinke in the Grave* with *Lazarus*; though they be *dissolved*

into dust, nay into a *very nothing*: yet hee can open their *graves*, and cause them to come forth out of their graves, and recreate them out of their dust, and of their *nothing* make them *a better something* than ever they were; *more glorious* in *their resurrection*, than they ever were in their *former constitution*. Hee that shall doe this for the world at the latter day, can doe the like for us or any other decayed parts thereof every day.

He that *commanded the stormes and the tempests*, and the unruly *Waves* and *Billowes* of the Sea, in the midst of their highest Quarrels and Contentions, and with one small word reconciled them

into a ſuddaine *Calme*, can as eaſily quiet the *ſtormes* and the *tempeſts*, the unruly *ſurges* and *billowes* of *mens mindes* and *affections* amongſt us, and can turn all our *diviſions* into a *pleaſant calme* of *Chriſtian Charity* in *the Church*, and *civill concord and unity in the State.*

Hee hath *medicines* for the moſt *deſperate diſeaſes*, hee hath *remedies* for all our *ſickneſſes*, his *Word* is the παντοδαπον, that can cure them all.

He can doe it; That is comfortable: and yet this will not I feare bring us unto him. It is too true, that *wee too ſeldome goe to God but out of ſtarke need*, as long as wee can finde any *ſhadowes* to skulke under *in the*

creature; we rarely thinke of laying hold upon the *substance* which is *in God*; *few there bee that make him their choice*: If *we flye to him, it is commonly for a Refuge*; Till *we be convinced of the emptinesse and helplessenesse of outward aides, we are for the most part strangers unto God.* We must therefore be further instructed, that as *God is able* to helpe us; so there is *none else able*; that *there is no possibility of obtaining a true and solid recovery from our miseries and decayes, but from him.* And this is a *truth so cleare and evident*, that it is the *monstrous blindnesse* of our *corruption* that wee doe not see it.

¶ It is established upon three

firme

firme foundations: First, upon *Naturall Reason*. Secondly, upon the *irrefragable evidence* of *scripture*. Thirdly, upon *Common experience*.

First, it is a principle written upon our hearts in the *Characters of reason*.

Which teacheth us that *God being the first cause*, as the *essences* of the Creatures, so all their *motions* are *dependant* upon him, as they cannot be, so they cannot worke without him: All their motions are swayed and over-ruled by him, so that the creatures can give no helpe but by his commission; they are all *empty Channels*, unlesse they bee filled unto us by the *streames of his goodnesse*. If he

give not the *Word* of *helpe* and *health* unto them, all that they can doe will rather harme us than relieve us. *His power and goodneſſe is the ſinew and the ſtrength of them all*: Therefore if God bee not preſent unto us in them with that, they will all prove but *Broken Reedes*.

Secondly, the Scripture is full of this Doctrine: there we find this principle acknowledged by the *King of Iſrael*, in the Diſcipline of the Famine whereby that Lecture was imprinted on him as it ſeemes, 2 Kings 6.27. *If the Lord doe not helpe thee, whence ſhall I helpe thee? out of the Barne floore, or out of the Wine-preſſe?* But what

what he could not see perhaps but in the time of that *actuall failing* of the creature, The Spirit of God teacheth us to acknowledge in its *greatest fulnesse*, and that *what ever promises it makes, it can performe nothing without God.*

First, it is set downe in the generall rule, *Iames* 1. 17. *Every good gift, and every perfect gift is from above, and commeth downe from the Father of lights, &c.* The *blessings* that are administred unto us by the Creatures, are but as so many *rayes of light* convayed unto us from that *Father of lights* by them; If hee intercept his *influence*, they are nothing but *darknesse and misery*: and if all

good is from him, there can bee no *good obtained without him*. He is *all-sufficient* without the *creature*, but they are altogether *insufficient*, yea *deficient without God*; *without him all their wisedome is dotage*, all their *plots* and *contrivances* are *madnesse*, all their *strength* is *weaknesse*, all their *fidelity* is *treachery*, and all their *riches* is extreame *beggery*. Nay they are so far from being helps unto us, that they prove many times our greatest impediments, like *Sauls Armour* unto *David*, 1 Sam. 17. 38, 39. *Therefore God tells Gedeon*, Judges 7. 2. *The people that are with thee are too many for mee to give the* Midianites *into their hands*. And there you may

may see Gods reason too, *lest Israel vaunt themselves against me saying, mine owne hand hath saved me.* Observe Gods dealing in the progresse of that story, and profit by it, it may afford us excellent matter for our meditation.

And see what is recorded concerning *Vzziah*, 2 *Chron.* 26. 14, 15. *Hee was marvellously helped till hee was strong: But when hee was strong, his heart was lifted up to his destruction, &c.*

You may stand and admire the working of this principle in another way upon our gracious King at this time, whilst hee had Armies and much outward strength, he came downe;

for indeed their wickednesse rendred them unworthy to bee a *Guard* for so *pious a Prince*, and much more to bee the *instruments* of *Gods mercy* to him and to his people. But since he hath beene *stripped* of all those *outward helpes*, how wonderfully hath *God* beene *seene in the Mount*? So that his Motto may be like that of Saint *Paul*, *When I am weak then am I strong*. In so much, that I must confesse that I am almost *afraid* of his *recruiting Armies*, lest by their *irregular violences*, and their *former impieties*, and *miscarriages*, they prove to the *interruption of the gracious work that God hath begunne for him, and his poore people*. I beseech

God

God give them grace to beware of it. But I hope their former miscarriages will instruct them that they may not make themselves guilty of a double ruine.

This conclusion is yet further confirmed, Job 9. 12, 13. *Behold hee taketh away, who can hinder him, and who will say unto him, What dost thou? If God will not withdraw his Anger, the proud helpers doe stoop under him.*

But *generalls* are *too wide to chaine up our unruly thoughts and affections for the most part.*

The Lord therefore descends to *particulars* for our instruction, to shew us that there is *no kinde of relieſe that can be had without him; there is no medicine*

dicine in all the creatures to cure us of the ſmalleſt euill, in any kinde, unleſſe the Lord enrich them and make them beneficiall to us by his goodneſſe.

1. There is *no defence without him*; for the *ſhields of the earth belong unto the Lord.* Pſal. 47.9.

2. *No ſafety* or *victory* in the greateſt ſtrength of Armies *without him*: *Without me* (ſaith God) *they ſhall bow downe under the Priſoners, and fall under the ſlaine*, Iſa. 10.4.

Whilſt the people of *Ieruſalem* were *diſarmed of God*, it was *to no purpoſe* for them *to ſend to Egypt for helpe. For though* yee had ſmitten the whole Army *of the Caldeans that fight againſt* you,

you, and there remained but wounded men among them, yet should they arise up every one in his tent, and burne this City, Jerem. 37. 10. But if the Lord once engage himselfe in the businesse, nothing can stand against a people. Zachariah 9. 12, 13, 14. *Turne yee to the strong hold yee prisoners of hope*, (that strong hold I conceive is the strength of God) *even to day doe I declare that I will render double unto thee: When I have bent Iudah for me, filled the Bow with Ephraim, and raised up thy sonnes ô Zion against thy sonnes ô Greece, and made thee as the sword of a mighty man: Then the Lord shall bee seen over them, and his Arrow shall goe forth as the lightning,*

and

and the Lord God shall blow the Trumpet, and shall goe with whirlwindes of the South: Then the Lord shall defend them, and the Lord God shall save them. See Verse 15, 16. An excellent place, a rich Mine of Meditation.

3. There is *no wisedome nor counsell without him*, Job 5.12, 13,14. *Hee disappointeth the devices of the crafty: He taketh the wise in their owne craftinesse: They meet with darkenesse in the day-time, and grope in the noone-day as in the night.*

Prov. 21. 30. *There is no wisedome nor understanding, nor counsell against the Lord.* And whatsoever is *without God is against him.*

No

No *Associations* can do good without him. See *Isaiah* 8. 9, 10.

Walls and Fortifications are to no purpose, *Isaiah* 22. 8, 9, 10, &c.

The sounds of *Rams hornes* shall be as good as the *Batteries* of the greatest *Rams*, or the shot of the *greatest Cannon* against *Hierisho*, if the *Lords strength* be not the *tement* of the stones thereof. *Iosh.* 6. 20.

There is no *nourishing vertue* in the creatures without him. Matth. 4. 4. *Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

There is no *Security, no Prosperity, no successe in any Action,*

any

any Operation, or Enterprize, without the blessing of the Lord.

Except the Lord build the House, they labour in vaine that build it. Except the Lord keepe the City, the Watch-man waketh but in vain, &c. Psalme 127.

What seemes to be attributed unto *Chance*, *Eccles.* 9. 11. being spoken as is thought in the person of a carnall man, (perhaps to convince such an one from his owne principles) is without doubt *the prerogative of God*, who is *equally the great Master both of contingent and regular events*; for there is *nothing contingent in regard of the first cause*; *The race is not to the swift, nor the battell to the strong, nor yet bread to*

the

the wise, &c. Eccl. 9. 11.

There is no peace nor indeed any good to bee had but from him, Isaiah 45.7. *I forme the light, and create darknesse, I make peace and create evill, I the Lord doe all these things.*

The *Scripture* flowes with this kind of instruction.

And the voyce of *Reason* and *Scripture* is subscribed by *Experience.*

The experiments are innumerable that History affords to this purpose.

We need goe no farther than to those evidences which have been given us in our late miscarriages.

Wee see our *Wisedome* hath forsaken us, and the *contrivances*

ces of our *great Counsellors* have proved *plots of destruction*, our *policies* have served but to improve our *miseries*, to *cheate* us farther and farther *into the power of Mischiefe and Desolation*. On the one side, *our gracious King, the glory of our strength under God*, is *imprisoned*, and *he* that should *helpe us*, is not *able to helpe himselfe*: God hath suffered so *good a King* to fall into such a condition, perhaps to teach us this lesson that I am now pressing upon you, *I pray God we may learne it quickly for his sake*. Our *Armies*, though they were *strong* and *powerfull*, and had the great *comfort* and *encouragement* of a *righteous* Cause; yet through *miscarri-*

age

*age in the manna*ging *thereof*, and *for want of engaging God* with them in the work; yea through their *dis-ingaging of him by their wickednesse and horrid impieties*, they have beene *defeated* and *brought to nothing*. *I pray God this may be remembred hereafter.*

On the other side, the *Armies* in which so many have trusted, and which they have beene at such cost to set up and maintaine, instead of *helping them*, have become their *Oppressours*; the edge of their *Swords* hath been turned toward themselves, and their own force threatneth them with ruine.

The *Money* and *Wealth* of the *City* and *Kingdome* hath purchased

chaſed us no *deliverance* at all, but hath rather ſerved for the *hire of our calamities*.

All the *Pillars* on which we have leaned are *broken*, as it were, on all ſides; and we have no *Foundation* left us to reſt our ſelves upon, on earth.

Oh then now let us learne from all this, that *there is no helpe but in God*. If *wee have our recovery we muſt have it from heaven, and from his hand*. No *Drug* will helpe us but *Manus Chriſti*.

If wee ever have *Peace* we muſt have it from him. Hee is *the Prince of peace*, and *the God of peace*.

Though the *whole World* ſhould conſpire to doe us good

and

and to relieve us; yet if the *Lord come not in* to the worke it will be in vaine.

Let us therefore learne *wisdome* by our former *follies*, and doe not now relapse into your old errours againe.

There is much gaping after helpe from this and from that, from the *Scots*, and from the *Welch*, and from I know not whom; and indeed *these may be instrumentall helpes*, and it will be *wonderfull in God to make them so*. But *all* these *will deceive us, unlesse God be brought in for us; unlesse he be with us, as good they were all against us; They will neither prove faithfull unlesse God hold them, nor helpfull unlesse God strengthen and prosper them.*

Let

Let us look upon them therefore as the *returning glimpses of Gods mercy* unto us, *as his proffers* and *invitations, to make us seek unto him*: But let us take heed that we *place not our hope in them, nor in any creature.* It is the common *Dilemma* of *humane folly* and *perverseneſſe*, that *where no outward help appeareth it is apt to deſpaire of help from God; and we will truſt him no farther than we can ſee him in the meanes*: but they that are of this mind, if they truely ſearch into their condition, will finde perhaps, that *they truſt not in God, but in the meanes.*

And againe, *when outward help doth begin to ſhew it ſelfe, we are preſently too apt to forget our depen-*

dependance upon God, and to withdraw our expectations from him, and to set up that meanes for an Idoll in his Throne, by placing our hope and confidence therein.

I pray God deliver us from both these extreames; and teach us in all the varieties and changes of humane things to keepe our selves unmoveably fixed upon this Rocke; That our help commeth from the Lord which made heaven and earth. Psal. 121. 2.

But it is a *great question* that comes in the fourth place, and would require more space than I have allowed mee to resolve it fully. *What course may be taken to engage* God *on our side, and to obtaine help and relief from him.*

First,

First, let mee entreat you all to bee firmly fixed upon this, and to let it seize upon your affections as well as your judgements, that *if ever we be relieved it must be* God *that must relieve us.*

And then take in this conclusion for your direction:

That *there is noway to obtain help and deliverance from* God, *but by Humiliation, Repentance, and faithfull Prayer unto him.*

This onely will doe it, and this will doe it.

I must divide, and be briefe.

I shall premise only this premonition: I deny not but God may grant outward deliverances, & outward blessings where they are not sought of him in this

this way, for divers ends that are knowne unto his heavenly wisdome. He doth sometimes take off judgements from the wicked, that he may render them so much the more *unexcusable*, and sometimes to give them the reward of some *outward Services*, and sometimes for the sake of the righteous that live amongst them; as God made an offer to *Abraham* of sparing *Sodom*, if there had been *Ten Righteous in the City*: and sometimes that by them he may *correct* and *chastise his children*; sometimes to make room for some greater Judgements, as *Isa.* 14. 29. *That the Serpents root may bring forth a Cockatrice*; and sometimes to *leave men to*

themselves, and *to give them over as in a desperate condition*: as a *Physitian* withdrawes himself from the administration of *Physick* when hee findes the Disease invincible unto the meanes: So God speakes of *Israel*, *Isa.* 1. 5. *Why should you be stricken any more? ye will revolt more and more.* As the *Husbandman* gives over the *Ploughing* and the *Harrowing* of that ground that will not by all his Husbandry be *reclaimed* from *barrennesse*, and *Weeds*. And I beseech *God deliver us* from such a *deliverance*. We ought to pray unto God that he will not withdraw his Corrections from us, untill he hath done the work of Grace upon us.

But

But my meaning is this: First, That we have no way to *engage God* unto deliverance, no way for us *assuredly* to obtaine it at his hands, but by that Course that I have prescribed: And secondly, That God useth not to give a *merciſull*, and a *comfortable deliverance* unto any but those that seeke unto him in that way. It is a fearefull thing when *God* removes his *Iudgements* before we remove our *Sins*; when the case is with us as Reverend *Gildas* in his Epistle recordeth it of the *Brittaines*, not to their comfort but their terrour, *A while ceased* (saith he) *the attempts of our enemies, but yet not ceased the wickednesse of our*

Countrymen, our Foes left our People, but our People left not their Iniquities; and this was no good presage, and I pray God it prove not our case. There is cause enough for us to tremble at the very thought of the *departures of Calamities* from us, *if we consider how little they have wrought upon us.*

But to the purpose, Take it in these foure Branches.

First, there is no obtaining of mercy and favour from God, which is the Fountaine of all our comfortable and true blessings and deliverances, but by *Humiliation* for sin past. Secondly, *Repentance*, or *Conversion* from sin unto God. Third *Prayer*. And fourthly, *Faith*,

which must present them all unto *God* in *Christ*.

And all these in their efficacy depend upon one another; No *Conversion* without *Humiliation*, no *Prayer* without *Repentance*, no effectuall *Prayer* or *Repentance* without *Faith*.

First, no reconciling of God, nor obtaining of his favour and mercy, without humiliation for sin past.

See how God threatens the people of the Jewes for want of this, *Ier.* 44. 10, 11, &c. *They are not humbled even unto this day, neither have they feared, nor walked in my Law, nor in my Statutes that I set before you, and before your Fathers*; what followes? *Therefore*

saith the Lord of Hosts, the God of Israel, behold I will set my face against you for evill, and to cut off all Iudah, &c.

See *Isa.* 22. 12, 13. And many other places, where God layes the cause of the continuance and encrease of his fury upon the want of this. And if we search the whole Scripture, and the History of *Gods* dealings with the severall people of the world, we shall never find that *God* was ever reconciled to any without this. And *God* is no Changeling, He is uniforme in his Actions, He is the same God still as he was then, hates Sin as much now as ever he did, *nothing can reconcile him unto Sin*; The Bloud

of

of Christ could not reconcile him unto *Sin*, though it reconciled him unto *Sinners*; and therefore as long as we are at peace with Sin, and at peace with our selves in Sin, there is no peace to be had with God: His answer will be to all our Petitions for peace like that Answer of *Iehu* unto *Ioram*, 2 *Kings* 9. 22. *Is it peace Iehu?* (saith he) *And hee answered, What peace so long as the whoredomes of thy mother Iezabell and her witchcrafts are so many?* Such hath the Answer of *God* beene a long time unto this Nation, and such will it ever be untill we are humbled under his hand for our Sins. It is our *peace* that hinders our *peace*,

the dead and dull *peace* of our *security*, that hinders the *peace* of *unity*; our *peace* with our *Sinnes* hinders our *peace* with *God*; we have had indeed *feigned Humiliations, Jezebels Fasts*, But we have not been exercised in true Humiliation and Fasting, and therefore we returne without a blessing; we have often indeed moved the question as it were unto God, but he hath answered us as *Iehu* did him in a manner, in his *effectuall* and *operative* word, in the continuance and encrease of our afflictions, *What peace, as long as the Impieties, and Iniquities of England are so many*, and there is so little *humiliation* for them? It is the very proper

and

and immediate end for which God sends affliction, that hee may make Sin bitter unto us, that that bitternesse may produce a sanctified griefe, &c. See *Ier.* 2.19. and 4.18.

Indeed there can be no peace with God without Humiliation for sin, because without this can be no Repentance or Conversion from Sin, for this is the *Prologue* and the *Usher* unto *Repentance*. It is as it were the wombe, or rather the *travell* and *labour* of the soule whereby *Repentance* is *brought forth*. 2 *Cor.* 7. 10. *For godly sorrow worketh Repentance to Salvation, not to be repented of.*

So that no *Humiliation*, no *Repentance* or *Conversion*; for

that I conceive the Apostle there meanes by μετανοια, as he there differenceth it from *godly sorrow*. It is the *change of the heart* which is *Conversion*. And as without *Humiliation* there is no *Repentance*, so without *Repentance* or *Conversion* there is no *Reconciliation* to God, and so no *mercifull*, no *true* and *comfortable deliverance* to be obtained.

That is the second Thesis, or proposition, That there is none to be had without Conversion.

Sin in the soule is like *Ionah* in the Ship, untill the rebellious Prophet be cast out, the storme will not cease: And unlesse this Rebell of Sin be cast out of the soule by a true and

and serious Conversion unto God, a forsaking of all our sins, and cleaving unto God, the stormes of his fury and indignation will be up against us, and if we heare them or feele them not, it is because we are in a dead sleep; yea, we are then many times in greatest danger of them when we feele them least. This tempest is oft most violent when it appeares a *Calme*, and it is a *great affliction to be without affliction*.

What should I stand to prove this? The Scripture is every where almost embroydered with this Doctrine; take a place or two for the present.

See how God threatens not only the continuance, but the multipli-

multiplication of Judgements upon *Israel? Amos* 4. What a *Chaine* of calamities he makes for them, and what a heavy *weight* of judgement hee hangeth at the end of it, from the 6. unto the 13. verse, *I have given you cleanneſſe of teeth in all your Cities, and want of bread in all your places, yet have you not returned unto me ſaith the Lord.* &c? There the Lord deales with them as they uſe to do with unruly Priſoners, hangs firſt the *Irons of one affliction upon them*, and when thoſe will not tame them, then he hangs more and more upon them, and if none will do, at laſt he brings them to execution; So there he ſent

Famine

Famine upon them, to make them *return*, but they would not *turne*: Then he sends *Drowth* after the *Famine*, and *Blasting* and *Mildew* and the *Palmer-worme* after the *Drowth*, and the *Pestilence* after these, and the *Sword* with the *Pestilence*, and the *Fire* after the *Sword*, as so many Messengers one after another, to fetch home those Prodigalls to their Fathers house; but when none of these will doe, he threatens them with a Judgement without a name as it were, *Therefore thus will I do unto thee O Israel; and because I will doe thus unto thee prepare to meet thy God O Israel.* If you have a desire to know what this Judgement is,

I conceive you may find it in the next chapter, there the Prophet is singing as it were the *Dirge*, and *celebrating* the *sad funerall of Israel*, *Chap. 9. 1, 2. Heare ye this word which I take up against you, even a Lamentation, oh house of Israel. The virgin of Israel is fallen, she shall no more arise, she is forsaken upon her Land, there is none to raise her up*: Let this impenitent and secure Nation of ours reade this and tremble; And let them reade what the Psalmist saith, *Psal. 7. 12. If a man will not turne he will whet his sword.*

And what a Commentary our blessed Saviour makes upon the slaughter of the *Galileans*, and of those upon whom the

the *Tower* in *Siloam* fell, *Luk.* 13. and the ſame gloſſe will hold upon all thoſe ſad Rubricks of Bloud and ruine that have befallen others before us in this Nation; and upon all other black and mournfull ſtories of Gods Judgements that are recorded of our owne people or others. The *waters* of the *old world*; The *fire of Sodom and Gomorrah*; The *deſolations of Ieruſalem*; The *ruines of Babylon*; The *late devaſtations of poore Germany*, and *Ireland*; And the *deſtructions that have* befallen ſo many thouſands *in this Kingdome*; They all ſeeme to cry out unto us in that voice of our Saviour there, *Except ye repent ye ſhall all likewiſe periſh*:

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Ye ſhall all periſh as well as they, though perhaps not in the ſame manner; if ye eſcape affliction here, ye ſhall be paid to the full with all arreares and intereſt in eternall damnation hereafter.

It is the *method of mercy*, firſt to *remove ſin*, and then to *remove judgement*: Converſion is put before healing, *Iſa.* 6. 10. *Leſt they ſee with their eyes, and heare with their eares, and underſtand with their heart, and convert, and be healed.* Obſerve the order, firſt there is *Illumination*, *then Converſion*, *then healing of affliction*. *Ier.* 30. 17. *I will reſtore health unto thee, and I will heale thee of thy wounds.* Firſt, *health from ſin, and then*

health from affliction. See *Isa.* 19. 22. and 57. 18, 19, 20, 21.

God must needs hate us, as long as we are in love with sin.

An impenitent and unconverted heart is shut out from Gods favour, and from his mercy; It must needs be so, for he is *shut out from Prayer*: *Prayer* is the *Key* wherewith God hath appointed us *to open the treasures of mercy* unto us. Now as there is no *Repentance* or *Conversion from sin without Humiliation for sin*: So there is *no Prayer*, I meane *no acceptable Prayer without Repentance.* We are so far from any assurance of receiving, that God doth not admit us to be Petitioners

oners without it. See *Isa.* 1. 11. 12, 13, 15, 16. *Ier.* 7. 8. *The Sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight*: *Prov.* 15. 8. See *Prov.* 28. 9. *Psal.* 66. 18. *If I regard iniquity in my heart the Lord will not heare me.* It is in vaine for us to cry unto God as long as we continue in our sins, and at enmity with God; that blasts all our Petitions, *Ier.* 30. 15. *Why cryest thou for thine affliction?* (saith God to Israel) *Thy sorrow is incurable for the multitude of thine iniquities, because thy sins were increased I have done these things unto thee.*

These two must indeed help forwards one another, we must

Repent

Repent, that we may pray, and we must *Pray, that we may Repent*. As our *body warmes our cloaths*, and our *cloaths preserve* the heate of our *bodies*; If there were no warmth in our bodies, our cloaths would not warme us; Cloathe a cold Carkasse never so much, it will not make it warme: so unlesse we repent, Prayer will doe us no good. Now Prayer is the meanes that God hath ordained for us to obtaine help at his hand by; *Aske and it shall be given you, seeke and ye shall find, knock and it shall be opened unto you*; *Mat*. 7.7. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*. *Psal*. 50 15. If we will not aske deliverance

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we are like to go without it; All our *fighting* and *warring* will do no good: *Iames* 4. 2. *Ye lust and have not, ye kill and desire to have, and cannot obtaine, ye fight and warre, yet ye have not, because ye aske not.*

Prayer is the *Bucket of the Soule* whereby wee are to draw water out of the wells of Salvations the *Chaine* whereby we are to *bind God*, as *Moses* seems to have done, *Exod.* 32. 10. *Let me alone* (saith God to *Moses*) *that my wrath may waxe hot against them, and that I may consume them in a moment*; As if *God* could not *consume* if *Moses* would *Pray*. These are the surest weapons against our Enemies; *Iesus* cannot prevaile

in the Field, unleſſe *Moſes* hands be liſt up upon the Mount. Theſe are the *Armes* and *Sinewes* of a Chriſtian, whereby he is to wreſtle with God like *Iacob*, and to wreſt the bleſſing out of his hands; *Hac vis Deo grata eſt*, ſaith *Tertullian*, God loves to be thus overcome by his People; This is the *Mathooke* whereby we muſt digge into the Golden Mines of Gods bleſſings; we muſt aske if we meane to have.

But it muſt be a right Prayer, a *faithfull Prayer*; *nothing acceptable to God without Faith*; Neither *Contrition*, nor *Converſion*, not *Supplication*, can be prevalent, unleſſe they be all *offered* up, and *preſented by faith*;

Without faith it is impoßible to pleaſe God, Heb. 11. 6. See the excellent ſcale of the Apoſtle, *Rom.* 10. 13, 14. Firſt he placeth Prayer at the very top of bleſſing, *Whoſoever ſhall call upon the name of the Lord ſhall be ſaved.* But then marke how Prayer gets up, how it climes unto Gods Treaſury, *How ſhall they call on him on whom they have not beleeved? and how ſhall they beleeve on him of whom they have not heard? and how ſhall they heare without a Preacher? and how ſhall they preach except they be ſent? Faith* is the *Ladder of Iacob*, or rather *Chriſt* is the *Ladder*, and *Faith* is the *hands* and *feet* whereby the *Angels* of our *Prayers* get up unto *God*, and

and procure the *Angels* of his *blessings* to descend down again *upon us*; As Saint *Iames* speaketh of *Wisdome*, so we may say of every blessing: of *peace*, of *deliverance*, of *all*: *If any man lacke them, let him aske of God, who giveth unto all men liberally, and upbraydeth not, and they shall be given him*, to wit as farre as it is a gift: as farre *as* it *is fit* and *convenient for Gods glory*, for *the good of the Church*, and *for his owne good*. But then marke, *Let him aske in faith nothing wavering, for he that wavereth is like a wave of the Sea, driven with the wind and tossed*: As the *wave* is lifted up toward heaven but falleth down again presently without attaining

attaining unto it, so is the motion of a man towards God in Prayer without faith. *Let not that man thinke that he shall receive any thing of the Lord*, that is to say, he can promise himselfe nothing by such a Prayer. Note every thinking to obtain by Prayer is not Faith, there is a confidence which is an impudent presumption, that is not it. That we mistake not, note the *Acts* of Faith and its *Object*, and its *ground*: *First*, we must beleeve that *God is*, an Atheist cannot pray. *Secondly*, we must beleeve *that God is a rewarder of them that diligently seeke him*, an Epicure cannot pray. To this latter it is necessary *first to beleeve Gods wis-*

dome

dome, that he knows our wants. Secondly, *His power*, that he is able to relieve us. But many there be that are wise enough, and able enough, that have no good will; Therefore we must in the third place beleeve that *God hath a good will towards us to do it*. But how can we beleeve that, when we are all in our selves sinners, and his enemies, have nothing in us to engage his love or his good will, but are full of provocations to his wrath? It is necessary therefore in the fourth place that *Faith lay hold upon the reconciliation betweene God and us in Christ Iesus*; we must therefore beleeve *that Christ hath satisfied for our sins, and justified us by his*

obedience; And that God hath opened unto us his *Exchequer*, his *Office of mercy in Christ*; that *he hath given Christ to dye for us*, and *doth accept us in Christ*, and *for Christs death and righteousnesse sake*; and that we *being accepted*, and *reconciled by Christ*, *our Services*, *our Offerings*, *our Prayers*, *our Prayses*, and all, *are accepted in and for him*, as *God accepted Abell* and *his Offering*. *The ground* of all this is *Gods truth in his promise*, *in the Scriptures*: we must beleeve *this to be Gods Word*, and that offers it selfe unto our faith in a multitude of Arguments; In the *Prophecies fulfilled*, In the *spiritualty and puritie of the doctrin*, In the *perfection*

thereof

thereof for all persons, and callings, and cases; In the *weakeneſſe*, and the *ſimplicity* of the *Inſtruments*, whereby the work is declared not to be of them, but of God: For *as is the man ſo is his ſtrength*; no Agent can work above its faculty; ſimple men could not poſſibly of their owne ſtore produce ſuch wonderfull wiſdome; they could *not* have that wiſdome *from Satan*; the wiſdome is too pure, and they were too holy, and too honeſt; therefore either from *good Angels*, or from *God*: If from *good Angels*, they muſt needs have it from *God*, otherwiſe they were falſe in preſenting it as his, & then they ſhould not be *Angels* but *Devils*; it

must therefore be from God, and then it will follow that it must be immediately from God by inspiration and illumination of the Spirit, at least in the greatest part of it, (though some were by the ministration of Angels, *Gal.* 3. 19. *Heb.* 2. 2.) Because it witnesseth so of it selfe, 1 *Tim.* 3. 16. This is confirmed by the *wonderfull unity & agreement of so various and severall Authors in severall times and places*, and by the *very seeming differences*, which will shew it to be *no packt & contrived unity*. By the *impartiality of Scripture*, & the *different waies thereof from the impostures of humane policy*, setting down the grosse slips and fals of the eminentest

instru-

instruments and professors of that truth, which humane policy would never have done; by the very *height and mysteriousnes of the Doctrine. Tertull. de Carn. Christ. Credibile est, quia ineptum est, certũ est, quia impossibile est.*

By these and many other Arguments, faith is engaged to beleeve it to be Gods word, and then the promises to be his promises, we must then necessarily believe them to be *true*; for *truth is a perfection, which the perfectest being which is God cannot want.* So then *Faith must believe the Promises.* The *summe of all is in Christ, for all the Promises of God are yea and amen in Christ Jesus.*

Faith layes hold first upon the *Promises of Christ*, that we

are *reconciled unto God by Christ*, and so *have acceſſe to him*, & that *his eare is at our command* (be it ſpoken with reverence) *in Christ*; and that though *we* are *Sinners*, yet *he* is *our Advocate, and the Propitiation for our ſins*. Faith firſt muſt lay hold upon Chriſt, fly to Chriſt, ſeize upon Chriſt by adherence, and rolling our ſelves upon him for our peace with God and Salvation, embracing him and his merits and righteouſneſſe, as the only and the ſure meanes thereof; And then we may and muſt beleeve that God is ready to do all things for us, that we ſhall aske of him in the name, and by the Mediation of Chriſt, building upon that Promiſe of

Chriſt.

Christ, *Ioh.* 16.23. And that of the Apostle, *Rom.* 8.32 *He that spared not his owne Son, but gave him up to dye for us all, how shall he not with him also freely give us all things?* This we must beleeve God is willing to do for Christs sake for us, seeking it of him in Christ, in *his good time*, and in such *measure* and *manner* as shall be *best pleasing to him, and most for his glory, the true good of the whole Body of the Church, and the true good of that member that asketh of him*: Not that we are bound to beleeve that we shall receive every particular thing that wee aske of God, for God doth sometimes *deny out of mercy*, (Though we should keep our

ſelves as cloſe as we can unto the Promiſe in our Prayers, and then we may be ſure to ſpeed well) But *That God doth lend a gracious eare to our Petitions*, we comming to him in Chriſt, and by Chriſt (wee muſt looke to that;) And *that he will give ſuch returnes unto them as he ſhall know to be beſt*. Much more might be ſaid, and profitably ſaid too in this Subject; But if it pleaſe God I may have another occaſion to enlarge upon theſe. This is ſufficient I hope here to ſhew the neceſſity of Faith to make Prayer and all duties acceptable to God. He that comes *without faith* comes *without Chriſt*, and then he is not like

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to speed: for as *Ioseph* said to his Brethren concerning *Benjamin*, so God unto us, *Except we bring Christ Iesus with us, we shall not see his face.* He is the great *Master of requests*, from whose hand God receives all our Petitions; He is our *Advocate*; He is our *high Priest* by whom we are to offer up all our *spirituall Sacrifices*, the *Sacrifices of a broken spirit in humiliation*, *Psalm.* 51. 17. *The Sacrifices of righteousnesse in Conversion* from the wayes of sinne to the waies of righteousnesse, *Psalm.* 4. 5. The *Sacrifice* or *Incense* of *Prayer*, *Psal.* 141. 2. He is the *Priest*, and he is the *Temple*, and he is the *Altar*, and he is the *Sacrifice* of all our

Sacrifices, that propitiateth God to us and them all, and his *merit* is the *Incense* that perfumeth our *Prayers* and all other *our Offerings*. See *Revel.* 8. 3. and therefore it must be faithfull Prayer.

But I have done with this Point, only give me leave now to present my hearty and humble request unto all the people of these distressed Nations, that they will now at length leave doting upon *things that cannot help*, and depend no longer upon earthly and transitory aides, after so many miscariages of our *carnall confidence*, whereby God hath knockt our fingers, as it were, to make us lose our holt from those *false*

depen-

dependances, and that they will now betake themselves speedily and earnestly unto God. By these waies which are here prescribed. I forbid you not, neither doth God forbid, but doth both permit and require that that you should make use of all honest and lawfull outward succours, which he in his good providence shall administer unto us, for God will not have us to be *idle beggars*; And it is a good rule that I have read somewhere, μὴ δεῖ προσεύχεσθαι μόνον ἀλλὰ καὶ ὑπερηταῖν τῷ θεῷ. *David* must *go forth with his Army against the Philistines at the hearing of the sound of going in the tops of the Mulbery trees*; Though that were the signe that God gave him

him of his *going before him to smite them*, 1 *Chron.* 14. 15. It is the *honour* that *God* is pleased to do us, to make us *serve* him with our endeavours in the gracious workes of his mercies towards us. There is a time indeed when God bids a *people stand still and see the salvation of the Lord*: But that is usually when meanes is not to be had: and God hath been wonderfull in this unto his Majestie, and the suffering Party of this Kingdom of late, if we have eyes to observe it: But where *meanes* are *offered*, they must *not* be *neglected* lest we *despise* the *providence* of the *Almighty*. It is not for us to *put God to miracles*, nor to *cast our selves*

downe

downe from the Pinacle of the Temple, in a bold presumption of his *sending of Angels to support us*, when we may have the benefit of a *paire of staires* to help us downe; that is none of *our waies* wherein God hath promised us protection, *Psalm.* 91. 11. The devill knew this well enough it is like, and therfore it was perhaps that he mangled that verse of Scripture in the temptation of our Saviour, *Matth.* 4. 6. God in the barren wilderness made the *Clouds* the *barne* or *granary* of the people as it were, and sent them *Manna* from heaven, and turned the *Rocke* into a *River* in that dry and thirsty Land: But when they came into

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to the Land of *Canaan* where there was *Corne in the Land*, those *miraculous granaries* of heaven were *shut up*; neither do we reade of any *melting Rock* about *Iordan*. Our blessed Saviour in those wonderfull miracles of the Loaves, though he was as well able to *create* as to *multiply*, yet he *despised* not the *few Loaves* and *Fishes* that were to be had, nor would he suffer *the fragments to be lost; we ought to be good husbands and thrifty of Gods power and providence*, and not think to lavish it away in wonders when we please. *Whatsoever we aske at Gods hand we must endeavour to procure too by the use of Gods meanes*, otherwise *we deny our selves what we aske*

aske of him, and he offers unto us; When thou askest grace use the meanes of grace; If thou desirest to be *freed from sin, avoid occasions and temptations*, otherwise thou temptest both God and the Devill to, and there is no great need of that. If we aske *bread at Gods hands* we must *labour for it too with our owne*, lest God subscribe the rule of the Apostle unto us, *He that will not labour let him not eate*. The reason why *we faile so much in our Petitions, is not because God is hard unto us, but because we are hard unto our selves*: Therefore remember *we are bound in conscience to use all lawfull meanes for our deliverance, and to blesse that God that shall afford us any.*

Stir re-

Stirre up your selves therefore in the name of God, up and be doing in all just and honourable waies for the deliverance of our gracious King, and our distressed Country, from these great oppressions and persecutions that are exercised against them, and do not through sloath and Cowardise make your selves answerable unto God for all those traiterous cruelties that are practised upon the Lords Annointed, and for your owne ruine and destruction; But take heed of trusting in the meanes, or in your selves, but in God only; And let it be your *principall* and *first care* to *engage him* on our side, and then *we need not care who is against us. Away then speedily unto him*

every

every one of you, with hearts truly humbled for your sins past: with sincere and serious resolutions of amendment of life, with earnest and fervent Prayer and Supplication unto our Almighty helper, at the Throne of Grace, offering up our selves and our requests unto him in the true faith of Christ Iesus, that the Lord may now looke toward us againe with a favourable eye: And that he may apply the *Balsomes of his heavenly mercies* unto the *rankled* and *gangrened wounds of these bleeding and languishing Nations.* Consider the *miseries* of your *Pious* and *Gracious Prince.* Consider the *growing desolations* of your *Countries.* Consider the most *wretched devastations*

of

of *Truth*, *Religion*, and the *Church of God*. Caſt an eye upon *thoſe clouds* that are yet *gathered about us*, upon thoſe *farther judgements that threaten us*. Call to mind the *mourneful* and ſad *condition* of *your Cities*, of *your Families*, and the *ruine that hangs over your ſelves, your Wives, your Children*. Remember the *ſtreames* and the *rivers* of the *Blood* of your *Friends* and *Countrimen*. Let all thoſe *diſtractions* and *confuſions* that have overſpread theſe Nations *come before your eyes*; And *apply your ſelves with all earneſt importunity to the God of mercy for reliefe*. Your *King* calls for it, your *Country* calls for it, your *poore diſheveled mother* the

Church

Church calls for it; The *regard of your owne lives*, your *Liberties*, your *Safety*, your *Religion*, of your *Honour* and *Reputation* calls for it. Your sins and *all our sins have kindled these flames*, let your *penitent teares*, and earnest and *faithfull Prayers* endeavour to *quench them*. The *anger* of the Lord *incensed* by our iniquities is *the root* of all these *miseries*, let us seeke to *appease his anger* by the *incense* of our *fervent devotions*. God is a *powerfull God*, and is able to helpe us; He is a *mercifull God*, and willing to relieve and succour all those that turne unto him with penitent hearts, *The Lord is nigh unto all them that call upon him, yea unto all such as call*

upon

upon him faithfully Methinkes we may heare him *clucking* us unto him, as *A Hen gathereth her Chickens under her wings*, that he may hide us there; oh let us runne unto him! Me thinks we may see him *spreading out his armes, and stretching out his hands unto us*, as he did once unto Israel, that he may reach us unto himselfe, and embrace us in our returne; oh let us not stand out against his mercy to our owne ruine! When the *Prodigall child* in the Parable returned, how ready was the *good father to go forth and meete him?* how did *he fall upon his necke*, and kissed him? Oh let us then *feed no longer upon the Huskes with the Swine*, upon the

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empty shells of created helpes by relying upon them, but let us *go to our Father, our heavenly Father, our mercifull Father, and say unto him* in the bitternesse of our soules, and the compunction of our spirits, *Father we have sinned against heaven and against thee, and are no more worthy to be called thy Children.* Let us now at length *lay aside our strifes, our divisions, our wicked, and foolish, and frantick, and worldly contentions, about shadows, and trifles, and impertinences,* And let us all joyne together to *quench the fires* that are *kindled in our houses about our eares.* Consider *how long God hath waited for this; He hath been seven yeares*

now

now upon the matter preaching this Lecture unto us. It hath lost many thousands of lives to teach it us. Oh let us now learn it then, and practice it, *lest we answer for all that blould that hath been shed.* Take heed you *weary not out the patience of the Almighty, but let his long suffering leade you to repentance, lest his despised mercy be turned into the greater fury, and you be made to pay a heavy interest, for all his forbearance, in eternall destruction.* Oh *delay not the time,* lest the *Decree* of utter subversion come forth against us and there be *no remedy.* We must seek to him if ever we be relieved, let us do it *quickly* that we may be *speedily relieved*; let us do it

quickly

quickly left it be *too late*; away with procraſtinations, *Illud modò & modò non habet modum*; There is no end of our *anons*, & *to morrowes*, if we yeeld unto our Tempter, and our corrupt hearts. *Seeke the Lord whilſt he may be found, call upon him whilſt he is neere. Plough up your fallow ground, for it is time to ſeeke the Lord.* Oh make haſte, for *the day declineth, the ſhadows of the Evening are ſtretched out, the Morning commeth and alſo the Night, if you will returne, returne, come.*

But eſpecially let me beſpeake you, my *beloved Brethren*, and *fellow ſufferers*, unto whom I deſire to empty out my ſoule in this Exhortation. You that are the *Loyall people*

of

of the Land, *whom God hath so long disciplined under the yoke of the oppreſsion of your enemies; Let not all that pruning, and digging about you prove in vaine, leſt he* breake out at length againſt you in a farre greater judgement. Oh *deſpiſe not the correction of the Lord, nor caſt his reproofes behind your back, deceive not your ſelves with vaine hopes; Truſt not to the righteouſneſſe of your cauſe*: Alas have we forgotten ſo ſoone how *our wickedneſſe hath betrayed it once already? And Sin is as great a Traitour ſtill as ever. Ioſhua and Iſrael had a good cauſe, and a good Commiſsion even from God himſelfe,* and had received *great pledges of the Almightie's*

favour,

favour; The Sea divides asunder to give them passage, and what was a Wall unto them, was a Sepulchre unto their enemies; The Mountaines skipped like Ramms, and the little Hills like young Sheepe, as it were, before them; The Walls of Iericho fall down at the noise of them, and instead of being a fence for their Adversaries, become a pavement unto them. These, and a thousand more favours God had done for them; and *yet though their cause was never so good, and their Commission never so authenticall, and though all these priviledges were bestowed upon them, yet we know what one Achan did amongst them.* See the Story, *Iosuah* 7. Alas my Brethren,

how many Achans are there amongst us! we may even tremble to thinke on it. I love you too well to flatter you in this. *Israel was Gods people, and Midian was his Enemy*, and yet when *the Children of Israel did evill in the sight of the Lord, the Lord delivered them into the hand of Midian seven yeares. Let* your owne sad *experience make you wise*; you see whither your *Sins have brought you and your Cause, and your gracious King. Take heed you runne not againe into the same errour for which you have already suffered so much, and do actually suffer. God hath put you to the Tryall once againe whether you will receive mercy or no, by making new*

offers

offers of deliverance unto you; let not your sins now stand in the way to divert his mercies from you. Do not run away from God by your iniquities, when he is coming toward you in his goodnesse. Oh I beseech you *be humbled*; be reformed; let us have *no more of your Oaths and Blasphemies, and horrid Execrations*; Your *Dammees*, and your *Sinke-mees*; I feare *there are some of your number now cursing & banning in Hell for it*, for all their *Loyalty*, and their *righteous Cause*; and how shall they escape, thinke we, that *love damnation so well as to pray for it?* It is the *monster and prodigy of Corruption*, that the Devill should so besot any soule.

Let us have *no more of your swinish Drunkennes*, nor *your riotous revellings*, nor *your brutish Lusts*.

No more of your contemning of God, and his Truth, and his Worship, of his Ministers, and his Ordinances: *You see God will not be contemned*; I pray you *consider it hereafter, lest if you miscarry againe you miscarry without recovery, and your King, and the Church, and these whole Nations fall with you*: Oh endeavour I beseech you to *make amends for former miscarriages*.

Do not thinke you can do anything without God: leave him out of he busines no more.

Trust not to the Scots; *Trust not to the Welch*; though I hope the

they will prove faithfull; *Trust not to your strength, your forces, your friends; Trust not to the people; All these will come to nought without God; Trust in God, take him along with you in all your waies; Consult with him in his Word, let him be President of your Councels of Warre, and take the rules of Iustice and Piety from him. Since there must be yet more Warre, remember this.*

Bethinke your selves of your former sins, and forsake them; Enter into a true, and a *holy Covenant with God,* (you cannot thinke I meane the solemne League and Covenant) but enter into a *Covenant of righteousnesse, of holinesse and obedience* with God; dedicate and

cõsecrate your selves unto him, and then *the Lord will be with you*; Be carefull to *feare God*, as well as *honour the King*; yea let the *feare of God* be the *bond of your obedience* to his Annointed, else it is worth nothing; we must *submit to the King for the Lords sake*: and then we must needs *submit to the Lord for his owne sake*. If you be *Traytors to your God*, you will *be likewise to your King*: You know my meaning, your impieties and vile courses have betrayed him once already; I speake not of you all, no, God forbid I should wrong that happy combination of Loyalty and Religion, that hath shined in so many of you so gloriously, I acknowledge it,

it, I honor it, I rejoyce to think of it, I could even kisse the dust of their feet: But let me beseech them to *encrease more and more*. And for others, I beseech them to take better Courses; I beseech them for their *owne sake*, for their *soules sake*, for their *lives sake*, for their *distressed and pious Kings sake*, for their *Countries sake*, for the *poore tottered and forsaken Churches sake*, yea for *Gods sake*. If beseeching will not do, But oh that it would! If not, I must take the boldnesse to *require* them, to *command* them in the *name of God*, The great, and glorious, and terrible Lord God: In the *name of Christ Iesus*, (we have power to do it) In that name at

which the Devils tremble; To *conjure* them, *as they will answer at the dreadfull day of judgement for all the misery that may befall their King; The ruine and destruction that may yet further befall their Country; for the dishonour of righteousnesse, and the miscarriage of that holy Cause which they have to manage; for the reproach of Religion and the Truth, and the countenance of wickednesse and falshood, and the utter devastation of this Church which may follow upon it: That they give themselves to Humiliation and Repentance*, and to the practice of *faithfull* and *earnest Prayer and Supplication to God*. The God of heaven worke it upon you all, and

make

make this poore, and plaine, but very friendly advise, acceptable unto you my deare friends and Brethren, and fellow sufferers, that you may receive it as a message sent unto you from God for your good: I might say much more, and multiply arguments, but I must not.

There remaineth yet one thing to make my building answerable to my platforme, to speake some few words of direction for the right performance of these workes, and I have done, they must be but a few, the Lord supply what shall be wanting.

1. In generall to all.

1. Let us all set upon a serious

search and triall of our hearts and waies, according to that advice of the Prophet in the like case, *Lam.* 3.39,40.

Let us take the survey of our former *thoughts*, of our *Words*, and of our *Actions*.

Of the *substance*, of the *circumstances*, and *aggravations* of our *sins*, of our *omissions*, *commissions*, and *repetitions* of the same sins.

Of our *failings* in the *end* of our obedience, in not ayming at *Gods glory* in our performances, but rather sacrificing to our *owne glory*, and to our *worldly and wicked purposes*, which hath polluted our best Actions.

Of our *failing in the rule of obedience*. In

In the *matter*, and in the *manner*, and in the *measure*, &c. Let us examine our selves, and judge our selves, *not by the customes of the world, nor by the opinions of men, nor by the humours of the times*, nor by the *corrupt imaginations and partiall affections of our own hearts*: But setting our selves before the *tribunall*, and at the *Barre* of our *Consciences*, as before the *tribunall of God*; Let us sift our selves *by the Law of God*, and consider wherein we have failed, either in matter of *piety towards God*, or in matter of *Iustice* and *charity to one another*, or in matter of *Sobriety*, and *Purity*, and *Chastity*, in our selves; *Trying* our soules, and

putting

putting *Interrogatories* to our consciences how we have lived in respect of *every severall Commandement*.

And when we have *found out* our sins, let us *condemne* and *judge* our selves for them, acknowledging them unto God with *compunction* of Spirit, considering *what a glorious and powerfull, and what a gratious and mercifull God we have offended: What a tender Saviour we have dishonoured; what a holy Law we have transgressed; what precious soules we have endangered; what a glorious inheritance we have forfeited; what horrour of hell and eternall damnation we have deserved; what reproach we have brought upon the name*

of

of Christ, and upon the profession of the Gospell, and what ruine and destruction we have provoked hereby upon our selves and others; upon the *King*, the *Church*, and the *Commonwealth*, &c.

Secondly, Let this set us upon a *loathing of sin, and of our selves for sin*, after the patterne of holy *Iob*. *Iob* 42. 6.

Thirdly, Let this put us upon our *flight from sin*. And upon the *pursuit of righteousnesse*. Seeking unto God for pardon for what is past, with hope in his mercy toward us in *Christ Iesus*, and imploring the gracious assistance of his *holy spirit* for the time to come, that we may be able to *resist sinne*, and to *cleave unto him in holinesse*.

Fourth-

Fourthly, Let us set our selves upon the *diligent and conscionable use of the meanes of grace*, in *reading the Scriptures*, and *meditating* frequently on them; *Hearing the word* with reverence and godly feare; & examining all our thoughts, words, and actions thereby, keeping this resolution as an unreversible fixed Law in our hearts, *not to allow our selves in any thing that is displeasing to God, though it bring never so much pleasure, or profit, or seeming honour with it*; withall we must exercise our selves in the pious and frequent receiving of the Sacrament, the neglect whereof, as it may be well suspected to be one of the great floud-

floudgates of iniquity and impiety amongst us, so the restoring of the Christian and frequent use, with the due administration thereof, would likely be a great meanes to recover holinesse amongst us.

Fifthly, we must apply our selves to some honest businesse, and some good employments, (*Idlenesse* being *the* great *harbinger of sin, the devill being like a great and exacting Lord of a mannour, laying claime to all the waste,*) and to a *Christian watchfulnesse* over our selves, prudently *avoyding the occasions of sin*, and endeavouring to *foresee, and provide against temptations*. It would be very helpfull I conceive, *every Evening*

to make even with God (the English word *Evening* me thinkes may put us in mind of it, and perhaps that may be the reason of the name,) by turning *Pythagorases* rule into Christianity: Examining our selves alwaies before we sleep concerning our thoughts and demeanour that day, with some such questions as the Philosophers verse doth imply,

Πῆ παρεβὴν; τί δὲ ἔρηξα; τί μοι δέον οὐκ ἐτελέσθη;

Where I have been? What I have done? What duties I should have done that day and have omitted. And seeking pardon and grace for the future, and strengthening our selves against our sins with holy resolutions. And if every morning we would *be-*

thinke

thinke our selves what temptations we may fall into that day, and if we can, contrive prudently the avoydance of them: if not, to *desire Gods helpe, and the grace of his Spirit to arme us against them.*

Sixthly, It will behove us to *bend our selves most against those sinnes unto which we are most enclined, and against our master-sinnes.*

Seventhly, To *be wary of our Society*, and as much as we may to *avoid evill Company, and to associate our selves with those that are good; evill communication corrupts good manners.*

Eighthly, To *meditate often of the presence of God*, who is with us every where, seeing all our

our most secret thoughts, hearing our most whispering words, and observing all our most private actions, See *Psal.* 139. and meditate upon it. To contemplate of the *houre of death, the frailty of life, the vanity of the world, the profitablenesse of righteousnesse, having the promises of this life, and that which is to come; of the all-sufficiency of God and Christ, of the day of Judgement, of the joyes of heaven, and the paines of hell; of eternity, and above all, of Gods love toward us in Christ Iesus: of his Passion, Resurrection, Ascension; of his Kingdome, Priesthood, and Glory;* and of the *glorious patternes of his holy life.*

Ninthly, *Be frequent and fervent*

fervent in Supplications to God for the King, and his Family, the Church, the Kingdoms, for the obtaining of a *remedy to our miseries and desolations, with submission to his Will, and regard unto his glory*. And let all be offered up with a firme faith in Christ Jesus, resting upon Gods mercy toward us in him.

For a *helpe unto these Duties*, I do not undertake to prescribe any thing in this kind in particular; but if I might without offence *give my advice, I would advise all good Christians that wish well to the King, & Church, and Kingdom, to give themselves to a private weekly Fast, once a weeke at the least during these miseries*,

miseries, to be employed in earnest Supplication to God for pardon of the sins, and the removall of his judgements, from the King, and his people, and these Nations, and for the obtaining *of grace and holinesse,* and in other holy duties, agreeable thereunto.

Now for the Loyall Party in particular, I have only thus much to say.

1. To intreat them to get *honest, pious, & able Ministers* amongst them, that may instruct them, and guide them in the waies of God, and assist them with prayer and Supplication.

2. That they make it their *principall care to set up Religion in their Camps,* and to keep up a *pious discipline amongst the Souldiers,*

Souldiers, in case they shall have more to do in that way.

3. That they take heed of *violence* and *revengefull thoughts*, which may engage God against them; and that they *meditate not cruelty or retaliation*: But that their *endeavours be fixed upon the honour of God, and directed to the good of the King, and the Church and Kingdome, with a resolution to be regulated and guided by his Majestie, as they ought, and not to take upon them to be the carvers of their owne reparations*, nor seeking to returne evill for evill, for the private injuries they have received, but observing that golden rule, of the Apostle, *Let your moderation be known unto all men*,

men, that they may not by their fury and violence both displease God, and overturne the businesse they shall have to mannage; but that by their *meeknesse, and patience, and Christian carriage, they may stop the reviling mouths of their adversaries, and shew themselves to be sincere Christians, as well as Loyall Subjects. The Lord of strength, and wisdome, and grace, and mercy, Arme us with his Strength, direct us by his Wisdome, sanctifie us with his Grace, and Crowne us with his Mercy, Through him who is the Lord of all Power, and Wisdome, and Grace, and Mercy, even Christ Iesus our Lord,* Amen.

A HELP FOR HUMILIATION.

O Lord the Great and dreadfull God, keeping the Covenant & mercy to them that love thee, and to them that keep thy Commandements; And a God of judge-

ment and fury, even a consuming fire unto thine enemies. Bow down thine eares, O Lord, and heare, open thine eyes, O Lord, and see the great afflictions and miseries of thy poore and wretched people, who are assembled before thee this day to call upon thee for mercy. Stir up our hearts we beseech thee, that we may seek thy face and obtaine thy pittie & compassion towards us. O Lord our God, we doe not come before thee in any trust or confidence in our owne righteousnesse, but in the multitude of thy mercies towards us in Christ Jesus, in whom thou hast promised us a gracious accesse unto thee, who is both

Pr

Prieſt and our Sacrifice, to make an attonement betwixt thee and us: by whoſe hand we deſire to offer up unto thee the ſacrifices, not of Bullockes and Goats, but of troubled ſpirits, and broken and contrite hearts, which thou haſt aſſured us thou wilt not deſpiſe. Wee confeſſe O Lord, that we have ſinned and committed iniquitie, and have done wickedly, and have rebelled even by departing from thy Precepts, and from thy judgements, neither have we harkened unto thy Servants which ſpake in thy name to our Kings, our Princes, and our Fathers, and to all the people of the Land; We have not obeyed the voice of the Lord

our God to walke in thy Laws which thou haſt ſet before us by thy Servants the Prophets, neither the terrors of *Sinai*, nor the comforts of Sion, neither the threatnings of *Moſes*, nor the gracious Promiſes of Chriſt have wrought upon our ſtubborne ſoules to make us forſake our ſins in the feare of the one, nor to embrace righteouſneſſe in the hope of the other. Thou haſt aſſayed many times to draw us unto thee by the Cords of love in great mercies and bleſſings which thou haſt ſhowred downe upon us. Thou haſt given us the dew of heaven, and the fatneſſe of the earth; Thou haſt opened the Treaſures of thy bounty unto us

us in the plenty and abundance of the fruits of the ground; glorified thy ſelfe in wonderfull deliverances of us from the violence and conſpiracies of our adverſaries; Thou haſt been a ſhadow unto us againſt the heat, and a ſhelter againſt the ſtorm; Thou haſt ſtrengthened the barrs of our gates, and made peace in all our borders; and to theſe and many other mercies thou haſt added that which is above all, in ſetling the true Religion among us, and making the light of the Goſpell to ſhine upon us: the ſplendour whereof made us unto the greateſt part of the world beſide, as the dwellings of Iſraell unto the reſt of the Land of Ægypt

where light was given by the priviledge of thy goodneſſe when all the reſt of the Land was overſpread with a blacke night of palpable darkneſſe; And for all theſe thy mercies we have returned unto thee no other recompence but rebellion & diſobedience, moſt ſcornfully and unthankefully, moſt impiouſly and inſolently have wee throwne thy bleſſings in thy face, and fought againſt thee with thine owne mercies by abuſing them to the diſhonour of thy great and glorious name; Our proſperity hath made us fat with *Jeſurun*, and wee have kicked againſt thee our God. In the ſtrength that we have received

continually

continually from thy bounty we have continually rebelled againſt thee. Thy liberality unto us in the rich ſupply of thy Creatures hath been made by us the furniture of gluttony and drunkennes: the incentives of luſt and uncleanneſſe: the wardrope of pride and vanity; whilſt we have neglected to beſtow them upon thoſe holy purpoſes for which thou gaveſt them, in relieving of thy poore members, and in the maintenance promotion, and ornament of thy holy ſervice: we have filled our ſelves with coſtly and intemperate dyet to the robbing of thee our God, the deſtruction of our bodies, the diſabling of our ſoules for the

performance of holy duties unto thee: yea even to the debasing of our very natures as it were, turning our selves into brutish and unreasonable Creatures, to the damage not only of our Piety & Christianity, but even of our very being and humanity it selfe: whilst thy Sonne Christ Jesus hath stood hungry and thirsty at our doores in his poore distressed and afflicted Members, left destitute not only of our succour or relieſe, but even of our pitty and compassion. We have cloathed our selves like the rich man in the Gospell with fine Linnen, with rich and sumptuous attire, without any due regard unto our estates or callings whileſt thy

Son

Son Christ Jesus in his poore Members hath stood stood quivering and quaking with cold and nakednesse, being left by us a prey both to torment and disgrace: We our selves have dwelt in seiled houses; to the splendor and ornament whereof we have engaged the riches both of Art and Nature, whilst we have suffered thy house, the place wherein thine honour dwelleth to lye waste, and shared it betwixt sordidnesse, deformity and ruine, to the reproach of thy service, and scandall of Religion; yea O Lord we have not so much as taken care for the maintenance of their bodies that feed our souls; we have muzzled the Oxe that

treadeth out the Corne, and robbed thee our God in tythes and offerings; the meagreneſſe and poverty of many thy poore Miniſters that ſpend themſelves in labour for the ſalvation of our ſoules, do in too too many places of this Land teſtifie againſt us.

Thoſe glorious deliverances which thou haſt given us from our enemies have but rendred us ſo much the more potent and active enemies unto thee: as if thy preſervation of us had been no bleſſing, but rather an offence and injurie unto us. Our long and laſting peace hath beene made by us but a long and laſting opportunity of ſin, and in our freedome from

enemies

enemies upon earth, we have most impiously fought against heaven and thee our God.

And that we might fill up the measure of our unthankefulnesse, and make it equall unto the measure of thy goodnes (if it were possible) by the contempt and abuse of all sorts of thy mercies, we have scorned and trampled upon all thy spirituall blessings; Wee have turned the very grace of God into wantonnes; we have made thy very Gospell the savour of death unto death unto our selves, by resisting and refusing the gracious offers of salvation which thou hast made unto us in Christ Jesus: whilst thy promises of Grace have been used by

by us as incitements and encouragements to sinne, and upon the very ground and foundation of thy most incomprehensible goodnesse towards us, we have built up the Babell of confusion, the cursed building of disobedience and impiety against thee; yea O Lord there are too too many of us that have trodden under foot the Son of God, & have counted the bloud of the Covenant wherewith we have been sanctified an unholy thing; and have done despite unto the Spirit of grace, whilest they have made a mock of Religion and Piety; to the great disheartning of the work of thy service; the horrible dishonour of thy Majestie; to the deplo-

deplorable ſcandall of our Chriſtian profeſſion; and to the almoſt (O Lord that it might be no more) inevitable ruine and damnation of their owne ſoules.

Thus, thus, O Lord our God have we requited thee for all thy goodneſſe and mercy towards us; and the more gracious thou haſt ſhewed thy ſelf unto us, the more wicked and ſinfull have wee beene againſt thee.

Thou haſt made us a pleaſant and fruitfull Land, even as the Land of *Sodom* and *Gomorrah* which was as the Garden of God; And we have (it may be feared) outdone the ſins of *Sodom* and *Gomorrah*: their ſins were

were pride and idleneſſe, and fulneſſe of bread, together with horrid and unnaturall luſts; and which of theſe ſins have not beene committed in our Land? Yea many more ſinnes not inferiour unto theſe have ſent up their cry unto heaven againſt us: and it is the wonder of thy mercy and forbearance that thou haſt not long ere this ſent down fire from heaven upon us to have conſumed our whole Nation into aſhes; we have taſted deeper of the Cup of thy mercies then Iſrael, and yet the meaſure of our ſins (as we may juſtly feare) hath been no way leſſe then the ſins of unthankfull Iſrael; yea we have juſtified both *Ieruſalem* and *Samaria*

by

by our iniquities, and therefore it were moſt juſt in thee to give us up to deſolation as thou haſt done them.

But O Lord our God, thou haſt not ſo left us off: when thy mercies would not worke upon us, thou haſt aſſayed us with thy bitter chaſtiſements and corrections, that thou mighteſt thereby have whipped us from our ſins; when Cordials and pleaſant medicines would not heale us, thou haſt uſed the bitter pills, and irkeſome purgatives of calamities and afflictions; thou haſt applied the launce unto our ſwelling ſores, by ſuffering thy wrath to grow hot againſt us in great and many miſeries that thou

haſt

haſt ſent upon us. Thou haſt pruned us and dreſſed us by the ſharpe inſtruments of thy chaſtiſements, that we might be reclaimed from our wildneſſe and barrenneſſe and yeild forth the fruites of obedience unto thee; Sometimes thou haſt ſent thy deſtroying Angell amongſt us, with his ſword drawne againſt us in the Plague and Peſtilence, whereby many thouſands of us have been hurried into the pit of deſtruction, that the plague of our bodies might have cured us of the Plague of our hearts; otherwhiles the heavens have become braſſe unto us, and the earth yron; The Creatures have refuſed to yeild their fruit to the ſuſtenance of

ſuch

ſuch unthankefull wretches, that thou mighteſt have cured the diſeaſes that we had contracted by our fulneſſe, by the contrary medicines of ſcarcity and want; and ſo have reduced us to an healthfull temper of humility and obedience unto thee: proclaiming thereby as it were a generall and neceſſary faſt unto us in the houſe of nature, that we might have made a vertue of that neceſſity in the exerciſe of repentance; Sometimes thou haſt affrighted and amazed us with prodigies in the Creatures, by wonderfull and unwonted changes in the ſeverall parts and operations of the univerſe, by rare and unuſuall Comets in the heavens, and

and in the aire, by fire from heaven sent upon our Churches and dwellings; thou hast shot thy thunderbolts and haile-stones against us; the earth hath trembled and quaked under us, as not being able to beare the weight and burden of our sins; and the waters have broken forth upon us by sudden deluges to our destruction, to mind us of our great pollutions wherby our iniquities have overflowed against thee; yea they have altered their courses in their ebbings and flowings, to admonish us of our unnaturall motions in our sinnes; and when none of these things would prevaile, thou hast drawn out the Sword of our neighbour nations against us; and because that

would not worke upon us, thou haſt now for a long time put the ſpirit of frenzy and madneſſe into our hearts, and armed us with fury againſt our ſelves, making us to become the executioners of thy juſt wrath upon our owne Nation, by ſheathing our ſwords in our owne bowels; thou haſt divided us asunder, & daſht us in peeces one againſt another, that by our enmity with one another thou mightſt have ſcourged us to the embracement of peace & reconciliation with thee; thou haſt put out the glory of our Nation and caſt our Crowne downe to the ground; thou haſt raiſed up a rebellion amongſt the people againſt thine annointed, and

ſuffered them to prevaile in their wickedneſſe, that thou mighteſt thereby chaſtiſe us for our manifold Rebellions againſt thee our God. The Pillars of that happie Government (which thou hadſtſet up amongſt us) are broken; thy Sanctuaries prophaned and demoliſhed; the light of thy truth is eclipſed and clouded by the foggie and poiſonous miſts of many Hereſies, Blaſphemies, and Corruptions; and the Order and beautie of thy holy Seruice is continually interrupted and defaced.

Thou haſt beſieged us with the Armies of thy Fury on every ſide; Thou haſt ſhut us up unto miſery and affliction

on; Thou haſt kindled a fire in the Forreſt of our Carmell wch hath conſumed the greene tree and the dry, the flame thereof is not quenched, and our Faces are burnt therein: A Sword, ô Lord, a Sword is ſharpened, and alſo furbiſhed, it is ſharpened, and hath made a ſore ſlaughter amongſt us; it is furbiſhed, that it may glitter, it contemneth the rodde of thy Sonne: as every Tree, thou haſt given forth a Commiſſion unto it to devoure the Inhabitants of the Land; our bloud, ô Lord, hath runne like water; our children are fatherleſſe; our wives are widdowes; there is a Conſpiracy of the Prophets in the midſt of us, like

like a roaring Lion ravening the Prey, they have devoured Soules; our Substance is snatched from us by Rapine and Violence, our Cities have been surprized by Treachery and Oppression; Thou hast made the enemy to possesse our houses, and our holy places they have defiled; Destruction commeth, and wee have sought Peace, and there is none; Mischiefe is come upon Mischiefe, and Rumour upon Rumour; The Law is perished from the Priest, and Councell from the Antients; Thou hast set up wicked and ungodly men to rule over us, thou hast cursed our blessings unto us; The King mourneth, and the Prince

is

is cloathed with deſolation, and the hands of the people of the land are troubled: Theſe things, ô Lord, and much more haſt thou done unto us; Thou haſt made our owne wickedneſſe to correct us, and our back-ſlidings to reprove us, that wee might know & ſee, that it is an evill thing and bitter that wee have forſaken the Lord our God, and that thy feare is not in us; from the Crowne of the head to the ſole of the foot there is no ſoundneſſe in us; and yet, ô Lord our God, we have not humbled our ſelves under thy mighty hand; wee have not turned unto thee that ſmiteſt us, thou haſt wounded us and wee have not grieved, thou

thou haſt afflicted us and wee have not laid it to heart; the ſpirit of drunkenneſs and ſlumber is upon us, ſo that we have not relented at thy chaſtiſements; we have neither been ſenſible of thy judgements, nor lamented our ſinnes, nor ſought unto thee for mercy as wee ſhould have done, nor forſaken our iniquities: But in the very midſt of the fire of thine indignation wee have encreaſed our impieties againſt thee, and triumphed in our Pollutions, and our abominable Tranſgreſſions; thou haſt called us to weeping and to mourning, but behold joy and gladneſſe, ſlaying of Oxen, and killing of ſheep, eating fleſh, and drink-

in

ing wine, the voice of the desperate Epicure is in the hearts of too many of us (*let us eate and drinke, for to morrow wee shall dye*;) although all this be come upon us, yet we still continue in our sinnes: thy Name is continually dishonoured amongst us by wicked and fearefull Oathes and Blasphemies: thy service neglected and trampled on by Profanenesse; Wee have said it is in vaine to serve the Lord, or what profit is it that we should keep his Ordinances, or walk mournfully before the Lord of Hosts? We call the proud happy, and they that work wickednes are set up, yea they that tempt God are even delivered; Wee

accounted thy Worship a dishonourable thing, and esteeme thy Service as a thing of nought: We have loathed the heavenly Manna of thy Word, and corupted thy sacred Truth, to turne it into a Plea for our very sinnes, and to make it a Cloak for seditious and ungodly practices.

The holy Seales of thy grace and mercy which thou hast ordained for us in the blessed Sacraments have beene corrupted and rejected by us. (Too too many of us have sworne unto iniquity, and made wicked Oathes and Covenants to binde us unto sinne, and the worke of Sathan, whilst we have broken our holy Covenant with

thee our God.) Thy holy Sabbaths are continually prophaned; the joyfull solemnities of thy people abolished and rejected; Rebellion and Disobedience is become a Vertue; Murder and Bloudshed is taken for a worke of Piety; Rapine and Injustice pleadeth Priviledge; Gluttony and Drunkennesse, Adultery and Uncleanenesse are esteemed matters of allowable merriment: yea the subject of our Boasting and Glory, and to reprove them is taken for sawcinesse and absurditie; Carnall Confidence hath set up the arme of flesh, and disarmed us of our trust in thee: And Covetousnesse hath made gold our hope, and

we have ſaid unto the wedge of Gold, thou art our Confidence; Idolatry and Superſtition, Hypocriſie, Vaine-glory, and Heartleſſeneſſe hath polluted and our Faſtings and Prayers, turned thy face away from our Services: Schiſme and Faction hath broken the bonds of holy Communion amongſt the people in the Church: envy and malice hath ſet us on fire againſt one another: Pride and Vanity hath ſtill the dominion over us: Uſury and Sacrilege are eſtabliſhed by Law amongſt us: unjuſt gaine is taken for godlineſſe: Perjury is uſed for Wiſedome and Policy. Our hearts are eſtranged from thee, and from heavenly things;

and ſet upon the vanities of this preſent world, and the ſinfull pleaſures of the Fleſh; and all theſe Miſchieſes and Corruptions are bred in the womb, and nouriſhed in the lap of that ſpirituall ignorance and blindneſſe that is in us: Thou, ô Lord our God, haſt a Controverſie with the Inhabitants of the Land, becauſe there is no Truth, nor Mercy, nor Knowledge of God in the Land; by ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they breake out, and bloud toucheth bloud: hence it is, ô Lord, that thou continueſt ſtill to plead with us in judgement, and that thy hand is ſtretched out ſtill:

Hence it is that thou ſtill with-holdeſt peace from us, that thou haſt ſtopped the Current of thy favour towards us, and haſt delivered us up into the hands of our Enemies. Lord we acknowledge that thou art juſt in this and all thy dealing with us; Yea, O Lord, we acknowledge thou art merciſull therein unto us, that thou haſt not long agoe given us up to a totall ruine and deſolation, and ſuffered us at once to have beene devoured by our enemies: Thou haſt not dealt with us, O Lord, after our ſinnes, but haſt puniſhed us leſſe then we have deſerved, and haſt ſweetned thy Corrections with many bleſſings which thou haſt

yet

yet continued unto us; in that thou haſt preſerved us a remnant, and haſt yet given us our lives for a prey; in that thou haſt preſerved unto ſo many of us our Liberties, and enlarged thy ſelfe unto us in the ſupplyes of thy providence in the reſpite of thy judgements, and hopes of further mercies.

O Lord our God, wee beſeech thee pardon and forgive us all thoſe grievous and horrid offences which have expoſed us to thy great and heavie judgements, and made us unworthy of thy mercies; Breake our Hearts with true and heartie ſorrow and contrition for them all: waſh and cleanſe us from them with the

precious bloud of thy deare Son: let the cry of that bloud which ſpeaketh better things then the bloud of *Abel* drown the cry of all our iniquities, that they may not incenſe thine anger any more againſt us; Cloath us wee beſeech thee with the Garment of thy Sons Righteouſneſſe, that our Iniquities may not appeare before thee; turne us, O good Lord, and ſo ſhall wee bee turned: convert us and wee ſhall bee converted: Helpe us all, wee beſeech thee to renew our Covenant of Obedience unto thee, that thou maiſt renew thy Covenant of Mercy towards us. Oh let us now at this very time break all the bonds of Corrupti-

ruption in our soules, that we may not from henceforth allow our selves in any sinne; raise up our Affections to thee our God, and sanctifie us unto thee by thy Holy Spirit, that thy Service, and thy Glorie may bee precious unto us, that our lives and safety may be precious unto thee; Let Swearing and Blasphemie bee turned into Praiers and Praises unto thee our God: Uncleanenesse and Intemperance into Sobriety and Chastity: Violence and Injustice, into Righteousnesse and Honesty: Prophanenesse into Pietie: Disobedience into Loyaltie; Cruelty and Murder into Mercy and Compassion:

Pride into Humility: Idolatrie and Superstition into Puritie and Worship: Schisme and Faction into Unity and Concord; Let Hypocrisie be changed into Sincerity: and desire of Vaine-Glorie into an earnest seeking of thy Glorie; let Malice, and Emulation, and Strife bee turned into the holy Flames of Brotherly Love and Christian Affection; let the sordid love of the World, and the impure flames of fleshly Desires, bee turned into the holy Fires of Divine Love toward thee our God, and to things that are above, where Christ Jesus sitteth at thy right hand; Let not Usurie, nor Sacrilege, nor Perjurie, nor

any

any other horrid Iniquities curſe this Land of ours any more. And that all theſe happie Changes may be wrought in us, let the groſſe blindneſſe of our mindes be healed by the precious eye-ſalve of thy holy Spirit, and thy heavenly light, that ſo thou being reconciled unto us, our warres may bee turned into an holy, well-grounded and laſting peace: our Confuſion into Order and Beauty: our ſadneſſe and diſcontent into joy and cheareſulneſſe: that thine Anointed may be reſtored unto his power and Majeſty, to rule thy people according to thy will; that all our Calamities may bee redreſſed, thy Judgements removed, thy

b

blessings restored, continued and encreased unso us: And that the glorious light of thy Gospell may be more and more resplendent amongst us to guid us in thy waies, and in the purity of thy worship.

O Lord, according to all thy righteousnesse, which is thy mercy, we beseech thee let thine anger cease from us, for we are not able to beare thine indignation, O let thy fury be turned away from this Nation, which hath been heretofore thy holy mountaine; Because for our sins and the iniquities of our fathers we are become a reproach unto those that are round about us; now therefore oh our God heare the prayer of thy servants

and

and their ſupplications, and cauſe thy face to ſhine upon thy Sanctuary which is deſolate for the Lords ſake; O our God incline thine eare and heare, open thine eyes and behold our deſolations, and the people that are called by thy name: for we do not preſent our Supplications before thee for our righteouſneſſe but for thy great mercies; O Lord heare, O Lord forgive, O Lord hearken and do, deferre not for thine owne ſake, oh our God, for thy people are called by thy name; oh let the ſentence of mercy come forth now from thy preſence: and call in thoſe Commiſſions of vengeance and indignation which thou haſt given

ven forth against us; oh make us to heare the voice of joy and gladnesse, that the bones which thou hast broken may rejoyce. Oh comfort us againe now after the time that thou hast plagued us, and for the yeares wherein we have suffered adversity: shew thy servants thy work, and their children thy glory, and let the glorious Majesty of the Lord our God be upon us: Oh take off the indignation of thine anger from the King, and from the Priest, and from all the people of the Land; let the Magistrate rule in righteousnesse, the Ministers guide in holinesse, all the Members of this Nation live peaceably, and religiously and honestly in their vocati-

on

ons, keeping themselves within those bounds and limits of their callings which are proper unto them: Let them study to be quiet, and to do their owne businesse, and keepe the unity of the spirit in the bond of peace: teach them to feare the Lord and the King, and not to meddle with those that are given to change; restore unto us the joyfull solemnities of thy worship, and vindicate thy portion from those Sacrilegious hands, that have robbed thee of the incouragements and supportance of thy Service; that we may yet againe, and ever more and more serve thee our God in unity and truth, and glorifie thy name for thy mercies

cies from generation to gene-
ration, through Jesus Christ
our Lord, To whom with thee O
Father, and thy holy Spirit, one
Almighty, Eternall, and most
glorious God, be all honour
and glory, and blessing
and praise, from
hence forth and
for ever,
Amen.

Psalmes

Psalmes for Humiliation and Implora-tion of Gods Mercy, &c.

Psalme 6. 1.

O Lord rebuke us not in thine Anger: neither chasten us in thine hot Displeasure.

Have mercy upon us, O Lord, for wee are weake: O Lord heale us; for our bones are vexed.

Our soules also are sore troub-

troubled: But thou, O Lord, how long?

Returne, O Lord, deliver our soules: O save us for thy mercies sake.

For in death there is no remembrance of thee: In the grave who shall give thanks unto thee?

Psalme 7. 9. O let the wickedneſſe of the wicked come to an end; but establiſh the just: For thou, O Lord, triest the hearts and reines.

Psalme. 9. 9. Be thou a refuge for the oppreſſed: even a refuge in theſe times of trouble; Thou that liftest us up from the Gates of Death.

Psalme 9. 19. Ariſe, O Lord,

Lord, let not man prevaile, breake thou the power of the Enemy for the presumption of them that hate thee increaseth yet dayly. Put them in feare O Lord, that they may know themselves to bee but men.

Psalme 10. 13, Wherefore doth the wicked contemne God? He hath said in his heart thou wilt not require it.

Verse 14. Thou hast seene it, for thou beholdest mischiefes and spite to requite it with thy hand: The poore committeth himselfe unto thee, thou art the helper of the fatherlesse.

Verse 15. Breake thou the arme of the wicked and the evill man: seeke out his wickednesse

kedneſſe till thou find none.

Verſe 18. Judge thou the fa-
ther leſſe and the oppreſſed; th
the man of the earth may p
more oppreſſe. *Amen.*

Another Pſalme.

Pſalme 12. 1.

HElpe Lord for the godl
man ceaſeth; for the faith
full faile from among the chil
dren of men.

Verſe 2. They ſpeake vani
every one with his neighbou
with flattering lips and a dou
ble heart do they ſpeake.

Verſe 4. They have ſaid, wit
our tongue will we prevail
our lips are our owne, who
Lord over us?

Ver

Verse 5. For the oppression of the poore, for the sighing of the needy, arise now (O Lord) *according to thy word*, and set him in safety from him that puffeth at him.

Psalme 13. 3. Consider and heare us O Lord our God: lighten our eyes least we sleep the sleep of death.

Ver. 4. Least our enemies say, we have prevailed against them, and those that trouble us, rejoyce when we are moved.

Psalme 17. 3 Let our sentence come forth from thy presence, let thine eyes behold the thing that is equall.

Vers. 5. Hold thou up our goings in thy paths that our footsteps slip not.

Vers.

Verſ. 6. We have called upon thee, for thou wilt heare us, O God: incline thine eare unto us and heare our ſpeech.

Verſ. 7. Shew thy marvellous loving kindneſſe, oh thou that ſaveſt by thy right hand them which put their truſt in thee from them that riſe up against them.

Verſ. 8. Keep us as the Apple of the eye, hide us under the ſhadow of thy wings, from the wicked that oppreſſe us, from our deadly enemies who compaſſe us about.

Verſ. 13. Ariſe O Lord, diſappoint them, caſt them down, deliver our ſoules from the wicked which are thy ſword.

Verſ. 14. From men which

are thy hand O Lord, from men of the world which have their portion in this life, and whose bellies thou filleſt with thine hid treaſure.

Verſ. 15. As for us we will behold thy face in righteouſnes we ſhall be ſatisfied, when we awake, with thy likeneſſe.

Another Pſalme.

Pſalme 51. 1, *&c.*

HAve mercy upon us, oh God according to thy loving kindneſſe, according to the multitude of thy tender mercies blot out our tranſgreſſions: Waſh us throughly from our iniquities, and cleanſe

us

us from our ſinnes, for we ac
knowledge our tranſgreſſion
and our ſins are ever before u

Againſt thee have we ſinne
and done evill in thy ſight
That thou mayeſt be juſtifie
when thou ſpeakeſt, and clea
when thou judgeſt.

Behold we are ſhapen in in
quity, and in ſinne have o
mothers conceived us; we ha
ſinned with our fathers, we ha
done amiſſe and dealt wi
kedly.

Neh.9.16. We and our fathe
have dealt proudly, we ha
hardened our necks, and ha
not harkened to thy Comma
dements: We have refuſed
obey, neither have wee bee
mindfull of the wonders th

th

thou didst for us and our Nation.

How thou hast brought us out of darkenesse *into thy light: How thou chasedst away the fogs of Errour and Superstition, and causedst the glory of thy truth to shine amongst us.*

Psal. 84. 11. How thou our God hast been a Sunne and a shield unto us.

Psal. 66. 12. How thou hast carried us through fire and water, and hast delivered us from the Enemies hand.

How thou brakedst the Ships of the Sea, and scatteredst the Armadoes of our Enemies upon the waters.

How thou armedst the very Elements to fight against our Adversaries: And drewest forth

the Stormes and the Tempests in array, to chastise the pride and insolency of our foes, and to turne the destruction upon themselves which they intended against us.

How then hast defeated the devilish devises of the wicked, and disappointed the hellish plots and conspiracies of the ungodly.

When the lot of destruction was cast upon us, and the deepe designe thereof was even ready to blow us up.

When the contrivers thereof thought all things sure, and that they were safe under the cloud of their darke counsels, and were ready to triumph in the successe of their cruelty.

When the time of our expected ruine was even come, and

the

they were gaping to swallow us up at once unto ruine.

Psal. 78. 65. Then thou Lord awakedst as one out of sleep, & as a Giant refreshed with wine.

Thou discoveredst the covering of their mischievous intentions, and broughtest their designes of darknesse unto light.

Psal. 18. 12. At the brightnesse of thy presence the clouds removed, and *their secret wickednesse was laid open to our view.*

Thou unfoldedst the riddle of their hiddew impietie, and madest us to understand the misery of their iniquity; so *Thou overbrewest the enterprise of ruine that was against us.*

Thou savedst us from the mouth of destruction, and *madest* the

pit that *our adversaries* had digged, to swallow up themselves.

Thou gavest them shame for the wicked joy that they expected, & sufferedst them not to triumph in the blood of thy people.

Psal. 124. 7. Our soules escaped as a bird out of the snare of the fowler, the snare was broken and we were delivered.

Psal. 106. 12. Then beleeved wee thy Word and sung thy Praise.

Ver. 13. But we soone forgot thy workes, and waited not for thy counsell.

Ver. 21. We forgat God our Saviour, which had done so great things for us.

22. Wondrous things in the Land *of our habitation*, and fear-

full

full things upon the *great* Sea.

Psal. 78. 32. For all this we sinned still, and beleeved not for his wondrous workes.

Ver. 41. We turned backe, and tempted God, and limited the holy One of Israel.

Wee turned backe and dealt unfaithfully, we turned aside like a deceitfull bow.

Psal. 78. 5. &c. Thou establishedst thy Testimony in *our* Jacob, and appointedst thy Gospell in *our* Israell, which thou commandest our Fathers that they should make them knowne to us their children.

That the Generations to come might know them, even the children that should bee borne: who should arise and

declare them to their children.

That they might set their hope in God, and not forget the workes of God but keep his Commandements.

And might not bee as their Fathers, a stubborne and rebellious generation, a generation that set not their heart aright, and whose spirit was not stedfast with God.

But we have not regarded the mighty works that thou hast done, nor the wonders that thou hast wrought for us.

For all this, we have sinned yet more against thee, *and have lightly esteemed the rocke of our Salvation.*

Psal. 80. 8. Thou broughtest us as a Vine out of the Ægypt

of *Popery*, and plantedst it in a very fruitfull hill.

Thou preparedst roome before it, and didst cause it to take deep root, and it filled the Land.

The hils were covered with the shadow of it, and the boughs thereof were like the goodly Cedars.

Thou wateredst it with showers from above, and enrichedst it with the River *of thy goodnesse*, and blessedst the springing of it.

Thou causedst the beames of thy heavenly light to shine upon it.

That it might grow and prosper and beare fruit abundantly, and that thou mightest blesse the increase thereof.

Isa. 5. 2. Thou fencedst it *with the wall of thy divine protection and providence*, and didst set the hedge *of an happy government about it*.

Thou gatheredst out the stones thereof, by *removing the offences that they might not hinder the growth thereof*.

Thou prunedst it, & diggedst about it, and dungedst *the root thereof with the fat soyle of thine earthly blessings*.

Isa. 5. 4. And what could have been done more unto thy Vineyard, that thou hast not done in it?

But we quickly turned into the degenerate plant of a strange Vine unto thee, and when thou lookedst for grapes we brought forth

forth wild Grapes.

Therefore thou haſt now taken away the hedge thereof, and it is eaten up, thou haſt broken downe the wall thereof and it is troden downe.

It is laid waſte, and blaſted with the burning wind of thy diſpleaſure.

It is become a place of Briers and Thornes: A Land of darkeneſſe and of the ſhadow of death.

Iſa. 34. 11. The Cormorant and the Bitterne poſſeſſe it, the Owle and the Raven dwell in it, and thou haſt ſtretched out upon it the Line of Confuſion, and the ſtones of emptineſſe.

Pſal. 80. 14. But returne we beſeech thee O God of Hoſts,

looke downe from heaven, behold and visit this Vine.

And the Vineyard which thine owne right hand hath planted, and the branch that thou madest strong for thy selfe.

It is burnt with fire, it is cut downe, and we perish at the rebuke of thy countenance.

Let thine hand be upon the man of thy right hand, upon the Sonne of man whom thou madest strong for thy selfe. So will not we go backe from thee, quicken us and we will call upon thy name.

Turne us again O Lord God of Hosts, shew the light of thy countenance and we shall be whole.

Another Prayer for these Kingdoms.

O Most glorious and gracious Lord God, who rulest and governest all things; Thine are all the Kingdomes of the world, and all the Nations of the earth are in thy power and at thy disposing: Thou buildest them that they may stand, and thou plantest them that they may grow, and whilst thou watereſt them they flourish, and at the blast of the breath of thy displeasure they fade away, and come to nothing; whilst thou blessest them they are blessed, when thou curseſt them they are weaku and con-

sumed; Looke down, I beseech thee, upon these poore Nations that lye weltring before thee in their bloud, & in their sins; that are entangled in the net, and perplexed in the Labyrinth of their great transgressions and miseries, and cannot tell how to get out. O Lord our God, I beseech thee take pity upon us, and grant us a release; Thou hast the soveraigne medicines with thee that can heale both our sins and miseries; we are unworthy of thy mercy, but thou art a God that delightest in mercy, and the more undeserved it is, the greater is thy glory; nothing is too hard for thee, no malady so desperate, no sickenesse so incurable, as to outbid either thy wisdome or

goodnesse; they are both glorified, but neither can be puzzled or hindered by the extremities of our conditions. It is thy property, and thy divine peculiar worke to helpe when there is no help to be found; we have been struggling, and striving, O Lord, a long time to get out of the toyle of our afflictions, but all in vain; The more we strive the farther still we are engaged in the mischief; whersoever we run thine arrows stick fast in us, & the poyson thereof drinketh up our spirits; thy terrors set themselves in array against us; all our hopes in the Creatures have deceived us, They have proved unto us but false conceptions;

they

they have brought forth nothing but wind, we have waited for help but we have found none. And therefore now O Lord we come to thee, beseeching thee our God to have mercy upon us, that what all the strength in the world cannot worke for us, nor all the wit in the world contrive for us, we may yet obtaine from thee our God.

But alas how should we obtaine any thing at thy hands, when there are such loud cries and clamours of our great and horrid sinnes and iniquities against us?

How shouldst thou draw neere unto us, that do continually run away from thee, and

flye

flye from thy mercy by our impenitency and wickednesse, even whilst we aske mercy at thy hands?

How shouldest thou but abhorre and abominate us, that by our filthy and noysome iniquities have made our whole Land even to stinke in thy nostrills? O Lord our God we confesse there is nothing in us that can challenge thy favour, or bespeake any reliefe from thee;

If it be thy pleasure to destroy us, to consume us with all thy plagues, and damne us all, even our whole Nation, to the bottomlesse pit of hell, we have nothing to reply or object against thee; it is no

more

more than our iniquities call for: But we beseech thee O Lord to be gracious unto us; all that we can do is to beg it at thy hands, to beseech thy pardon, to implore thy compassion, to plead unto thee thy gracious Promises in Christ, and the Merits of thy Sonne, whereby thou hast engaged thy selfe that what we aske in his Name we shall receive. Thou hast opened unto us a gate of mercy in him, he hath purchased a Pardon for us with his owne Bloud; He is the Lamb of God that taketh away the sins of the world; and thou hast opened in him a fountaine of Grace to sanctifie our natures, and reforme our sins. That the

clouds

clouds may be removed, and thy light and grace may shine upon us; We desire therefore to relinquish our selves, to disclaime our selves, and to come unto thee in and by Christ Jesus; beseeching thee for his sake to save our poore sinfull Nations; O deale not with us after our iniquities, but according to the greatnesse of thy mercy thinke thou upon us, O Lord for thy goodnes. O Lord forgive our great and horrid offences that have provoked thy wrath against us.

O cleanse our filthy and polluted soules, rinse us in those Rivers that flowed from thy Son in the Garden, and upon the Crosse.

Perfume

Perfume us with thy holi-
nesse.

Adorne us and sanctifie us
with the graces of thy spirit.

Give us cleane hearts, and
pure affections, and holy, and
Christian lives and Conversa-
tions.

O Lord forgive us that thou
mayest reforme us, and re-
forme us that thou mayest
heale us.

O grant us broken and con-
trite hearts, humbled spirits,
and melting soules, that we may
mourne for our sins past.

Grant us those Spirituall
groanes and sighs that may
pierce even into thy Bowels, by
the Merits and Mediation of
Christ Jesus, that they may be
moved

moved in compassion toward us.

Grant us cleane soules, and renewed consciences, that we may speedily and heartily forsake all our wicked, sinfull, and abominable courses, whereby we have enflamed thee our gracious God against our selves, our King, and People.

Rouze us up from our carnall security, that we may seek speedily and earnestly unto thee our God, who for our sins art justly displeased.

O be gracious, be gracious unto us, be favourable O Lord, be favourable unto thy people, and let us not be brought to confusion, give us not up to destruction and desolation, for

for the Lords ſake.

Call back thy Judgements and Plagues, that thou haſt ſent forth againſt us.

The Peſtilence, and the Dearth, and the devouring Sword that hath ſo long drunke up the blood of the people; Call backe that ſpirit of corruption and confuſion, of diviſion and diſtraction that hath beene ſent forth into theſe Lands, and make up a happy union and peace amongſt us for the Lord Jeſus his ſake; Call backe that ſpirit of rebellion and oppreſſion, of cruelty and rapin that hath ſeized upon the hearts of ſo many of this Nation, and reduce them into the waies of obedience and righteouſneſſe. Send

Send forth the ſpirit of truth, of peace, of righteouſneſſe, of mercy, of loyalty and obedience into all our hearts, that we may be reſtored to a happy and proſperous condition.

Lord reſtore the King and deliver him, Lord preſerve his Queene, Children, and Family; Lord have pitty upon His diſtreſſed People, upon the Priſoners, and the outcaſts, and the poore perſecuted Subjects of this Land, and deliver them from the fury and the cruelty of their Adverſaries.

Lord direct, guide, ſanctifie, and proſper all the Loyall Armies, and thoſe faithfull people that are engaged in the cauſe

cause of thine Annointed and
his people; let not their sins
nor our sins stand between thy
mercy and them, or us.

Lord be mercifull to our
Enemies, make their hearts to
relent, forgive them, and con-
vert them, and preserve them if
it be thy blessed will, recon-
cile us all to thee, that we may
be reconciled to one another.

Or if they shall still con-
tinue in their wickedness
Lord suffer them not to pro-
sper therein, suffer them to
prevalle no more against thy
Substitute, and thine Ordi-
nance, to oppresse no more, to
kill and murder thy poore
People no more, but bring
them downe O Lord we be-
seech

seech thee, for thine infinite mercies sake.

O Lord heare us, O Lord help us, O Lord relieve and succour us, O deliver us, and be mercifull to our sinnes for thy Son Christ Jesus his sake; to whom with thee and the holy Ghost be all honour and glory world without end, *Amen.*

A short Prayer to be used upon the undertaking of any just designe or enterprize for peace.

O Lord I blesse thy holy name for that good motion which thou hast put into our hearts for the procurement of peace unto these Nations. I confesse O Lord I am not worthy to be an instrument of so great a blessing, neither is there any strength or wisdome in me thy poore Creature, that I should be able to mannage so excellent a worke; but thou art the God that pardonest sins, And art pleased to make use of weake and worthlesse meanes, that the glory may be so much the more thine.

I

I beseech thee be thou glorified in us thy Servants, pardon our sins, heale our infirmities, supply us with wisdome and thy strength, and assist us by thy spirit, make us to set up thy glory before us, and sincerely to seeke the good of thy Church and people.

Shew us the waies that are conducible thereunto, and conduct us, and speed us therein, and give a happy issue thereunto, to the glory of thy Name, to the comfort of thine Annointed and all his People, to the furtherance of thy Gospell, and to the good of me and mine, *&c.* and of these whole Nations, through Jesus Christ our Lord.

A Prayer for the restoring of a happy and setled Government in this Nation.

O Lord God who rulest and governest all things by thy Son Christ Jesus; and hast ordained Magistracy, and the power of Government among men, as a ray or branch of that supreme authority in Christ Jesus, to be the guardian under thee, of peace and righteousnesse among thy people; The foundation of humane society, The Pillar of the world; The shield of thy people, and of all the blessings that they enjoy. And of all other Governments most approved in thy holy Word, of that excellent form

forme of royall Monarchy, as that which is the moſt lively Image of thy rule, and the moſt fruitfull Channell of ſafety and peace and felicity unto a people; We bleſſe and magnifie thy holy Name for this thy great and holy Ordinance, whereby thou haſt ſo provided for the ſecurity and preſervation of thy poore Creatures. And more particularly we bleſſe thy holy Name for that comfortable portion which thou haſt given unto this Nation heretofore in this thy bleſſing, and in the benefits thereof, in ſetting over us Kings and Princes to take the charge of the Government of this Land, whereby thou haſt been

pleased for so long a time to preserve this Nation of ours in peace, and plenty, and prosperity, and happinesse; We confesse O Lord that there never was any the least merit in us that could challenge the least part unto us of so great a blessing; whilst we had it, we did not prize it, nor esteeme it as we ought to have done, neither did we walke worthy in any measure of so great a favour from thee our God: But under the covert and shadow of this thine holy Ordinance we have conspired against thee, and have committed great impieties to the dishonour of thy Name: And by these our sins we have most wickedly forfeited

ted our title and interest in such thy goodnesse, which forfeiture of our sins, thou hast most justly taken, by letting loose the spirits of sedition and Rebellion, of division and faction, like tempestuous whirlewinds upon the face of these Nations, which have overturned the frame of rule and order amongst us, and have battered downe the Throne of thine Annointed, and changed our happy Monarchy into Anarchie and confusion: and in the ruines of this thine excellent Ordinance, the wastes and decaies of all other blessings are befallen us; the purity, the order and beauty of Religion; the equall and upright

administration of justice; Innocency of life, and honesty of conversation; All the obligations of naturall, civill, and Christian endearements, the offices of love, neighbourhood and charity; and together with these, our outward peace, our safety, our security, our plenty, our Trade and Traffique, our liberty, and what not, have received their great and deplorable impairements, by that great eclipse of Soveraignty in these Kingdoms; and now we are become as the fishes of the sea, as the creeping things that have no ruler over them, spoyling and devouring, and destroying one another, raging, and madding, and fuming

against

against one another, thrusting one another out of their rights and possessions; reproaching, and defaming, and worrying one another with such monstrous and mercileſſe cruelty as is not to be found amongſt the moſt ſavage and wildeſt Creatures in the world, much leſſe, is anſwerable in any degree, either to the meekneſſe of Chriſtians, or the ſobriety and equanimity of reaſonable men and Chriſtians.

This O Lord is the ſad and wretched condition that we are in: And unleſſe there be ſome timely remedy, our houſe that is thus divided muſt needs fall, and our Kingdome that is thus ſet againſt it ſelfe muſt needs

be brought unto utter desolation; But Lord who is it that can cure us of this our great and manifold malady? Who is it that can water the dying root of this our Tree? That can repaire the mouldered foundation of this our Building? It is thou only O Lord our God that canst do it; unlesse thou help us nothing can helpe us; unlesse thou be mercifull unto us, we shall have no mercy upon our selves; Lord we are falling into the precipice of destruction, if thou catch us not with the Armes of thy mercy, we shall be broken and dashed in peeces: we are overwhelmed in the floud of our sins and miseries, if thou hold us not by thy

heavenly

heavenly hand we must needs be drowned and choaked in the deluge; send downe thine hand from above and deliver us out of the deep waters. Thou canst whensoever it shall please thee put a stop unto our raging calamities, and snatch us out of the jawes of that ruine which hath seized us; Let it be thy heavenly pleasure we beseech thee to looke downe in thy tender pitty upon the great confusions and desolations of this Kingdome, and to command some deliverances for us; we are here before thee, O Lord God, as a company of poore weatherbeaten sheepe scattered upon the mountaines without a Sheepheard, ready to

become the prey unto every wilde and savage beast; Oh thou great Shepheard of the sheep, seek thy flock and gather them unto thy selfe; we are before thee like a poore tossed and tottered Vessell without a Pilot, ready to dash in peeces upon every wave, and to split upon every Rocke, to be made the mockery, the game, and the pastime of these violent and contrary winds that are risen amongst us; Lord save us or else we perish; O restore our Shepheard unto us, and enfold us againe within the defence of that happy Monarchy which thou hadst placed over us; Yea, Lord be thou both our Shepheard and our fold to keep us

safe under the guarde of thy providence, that the evening Wolves, and the ranging Bears may no more ravish and devoure the poore people: raise up againe the Throne, re-embellish the Crowne, and cement and strengthen the broken Scepter of this Kingdome, that Piety, and Justice may be revived, and Peace, and Prosperity with all other blessings may be restored unto this Nation; re-enforce we beseech thee those wholsome Laws and constitutions which have been heretofore the Conduits of so much security and happinesse unto this Land. Abolish we beseech thee all unlawfull and usurped power, and cancell all

Ar-

Arbitrary, unjuſt and Tyrannicall Ordinances, and ſet up that true and legitimate Government againe in this Nation which hath heretofore been ſo fruitfull in bleſſings unto our Land; Give wiſdome, and fortitude, and the ſpirit of Government unto thine Annointed, and all thoſe that ſhall be ſent of him, that they may be able to weild this thy great Ordinance, and to mannage it to thy glory and the good of thy people, to the puniſhment of evill doers, and to the praiſe of them that do well; And put the ſpirit of ſubjection and obedience into the hearts of the people of this Land; that they may yeeld a willing, a conſcionable

nable, and cheerefull ſubmiſſion thereunto as unto the Lord, and not unto men, looking upon the Authority of the Magiſtrate as upon a ſacred ſtreame flowing unto them from the heavenly fountain of thy divine power, that they may reverence it, and as an inſtrument of thy mercy and great goodneſſe unto them that they may embrace it, that no unquiet or diſtempered motions may hereafter be raiſed amongſt us in this Nation, from private and wicked intereſts, or from ambitious & turbulent ſpirits, to diſturbe the happy peace and tranquility of thy people, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the King.

O Lord thou righteous Judge of heaven and earth, who hast committed all power unto thy Son Christ Jesus both in heaven and earth, and hast revived the rayes of his supreame Authority and Majestie unto Kings and Princes, whom thou hast ordained to be the Rulers and Governours of thy people, to the end that we may lead a quiet and a peaceable life in all godlinesse and honesty.

We beseech thee looke downe in mercy upon the Person of thine Annointed, our gracious King (the light of

our

our eyes, and the breath of our noſtrils) who ſuffereth at this time for the ſins of us and theſe Nations under the cruelty and oppreſſion of ſeditious and wicked men. Conſider his Enemies how many they are, and what a tyrannous hatred they beare againſt him. Conſider O Lord how low they have brought him; what great bondage and affliction they have laid upon him; how they have impriſoned his Perſon, robbed him of his revenue, killed and maſſacred his Loyall and faithfull People, bereaved him of the comforts of his Queene, and Children, left him deſtitute of the ſolace of his friends, abridged him of the attendance

of his Servants, disappointed him of the advice of his Counsell, deprived him of the benefit of thine Ordinances, shut him up from thy House and the Assemblies of thy People, blasphemed him with vile and false reproaches, spoiled him of his just power and greatnes, and profaned his Crown down unto the ground, and attempted by hellish conspiracies to take away his life.

These things have they done O Lord to the great dishonour of thy Name, and to the great discomfort and destruction of thy people.

And in so doing they have rebelled against thee our God, trampled upon thy Lawes, violated

violated thine Ordinance, broken their Oaths and Proteſtations, and that very Covenant which themſelves contrived and impoſed upon others of the people of the Land.

This thou haſt ſeen O Lord, and yet thou holdeſt thy peace, whilſt they triumph in their wickedneſſe againſt thee.

And becauſe thou keepeſt ſilence, they have thought wickedly, that thou wert even ſuch a one as themſelves, and have ſtrengthened themſelves in their proſperous impieties.

But Lord how long wilt thou looke upon this?

Sirre up thy ſelfe O God, againſt thoſe that magnifie themſelves in ſo many, and ſo great

great impieties againſt thee.

Be thou glorious in the vindication of thine owne Ordinance; cloath thy ſelfe with thy might and thy ſtrength, for the reliefe and deliverance of thine Annointed.

Pleade thou with them that ſtrive with him, and fight thou againſt them that fight againſt him: lay hold upon the ſheild and buckler, and ſtand up to help him; bring forth the Speare and ſtop the way againſt them that perſecute him, and ſay unto his ſoule that thou art his Salvation.

Pardon his ſinnes, and the trangreſſions of his people, and let not the ſins of his Fore-fathers come into thy remembrance,

brance, but dispell them all from before thy presence as a cloud by the beames of thy heavenly goodnesse, drowne them in the bottomlesse pit of thy mercy that they may no longer hinder thy favour from thy Servant, but make thou the light of thy countenance to shine upon him.

Remember his patience, his meekenesse, his humility, his mercy, his love that he beareth unto thy House, to thy Ministry, to thy Worship, and Ordinances, his zeale to thy glory, his devotion to thee his God; And let all those holy Sacrifices that he hath offered up unto thee through thy Son be accepted in thy sight for Christ Jesus his sake. Remem-

Remember all those Prayers and Supplications that have been dayly made to thee in his behalfe, and let them not returne empty from thy Throne; Oh let it be thy pleasure to command mercies for him.

Be thou unto him a Pillar to support him in all his trialls; a Shield to defend him in all his dangers; a Treasure to supply him in all his necessities; a Comforter to relieve him in all his distresses; a Counsellour to advise him in all his perplexities; And let thy extraordinary mercies, and the heavenly influences and breathings of thy divine Spirit supply unto him the want of the outward meanes of thy Word,

Word, thy Sacraments, and thy publique Worship.

Oh let not his precious soul suffer through the wickednesse of those that oppresse him, but feed thou him from thine own hand, and by the ministration of thy heavenly Ministers in those straights and solitude that he is in, even with the choice delicates of thy heavenly Table.

Be thou with him in trouble, to keepe him from miscarrying; *and compasse him about with songs of deliverance*; as thou hast furnished him hitherto with thine excellent gifts of Patience, and Wisdome, and Christian fortitude, and hast made him in spight of all his Adver-

Adversaries, and even to the shame and confusion of his malicious persecuters, a glorious example of Christian constancy unto his people; so Lord establish unto him every good gift which thou hast wrought in him, and increase all thy spirituall graces in his soule that the splendour thereof may breake forth more and more through the clouds of his calamities, to the amazement and astonishment of his rebellious enemies.

Arme him more and more with an unchangeable love unto thy Truth, and to thy Service, to thy Church, and to thy people; that neither the subtle and deceiptfull insinua-

tions of any false *Judases*, nor the terrours or menaces of any insolent *Rabshakah* may shake him from those pious and Christian resolutions which thou hast been pleased to put into his heart.

Set a guard of thy heavenly host continually about his Sacred Person, that no wicked assasinates may dare to approach unto him, and that the Son of violence may not hurt him.

Discover and defeat all hellish plots and devillish conspiracies that may be against him, and blast them all with the breath of thy displeasure; O *prepare thy loving mercy and thy faithfulnesse that they may preserve him.*

Break

Breake thou his bonds asunder by thy strength: make thou the doores of his Prison to flye open.

Soften the hard and flinty hearts of those that are the Authors and instruments of his restraint and miserie, that they may relent towards him if it be thy blessed will, or else affright them with the terrors of their evill consciences, and strike them with trembling and feare that they may not be able to pursue their cruelties.

O Lord preserve his Fame and Honour from the scourge of those malicious and traiterous Tongues, whose sport it is to speake evill of Dignities, and to blaspheme the footstep

of thine Annointed.

Make thou his righteousnesse as cleare as the light, and his upright dealing as the noon day.

O Lord restore him to the bosome of his Queene, to the comfort of his Children, of his Friends, of his Servants, of his Revenue.

Restore him to the joyfull Assemblies of thy People, to the Comforts of thy house and of thy holy ordinances.

Preserve his Life, enlarge his straits, repaire his honour, re-establish his Throne in peace, in truth, in holinesse and righteousnesse amongst us.

Bring him forth now at length like Gold out of the

fire of his long afflictions, precious and glorious in the eyes of God and men.

But thou O Lord deale with us according to thy name, for great is thy mercy.

O Lord arise for the deliverance of thine Annointed for the Lord Iesus his sake, *Amen.*

A Prayer for Peace in the Church and State.

O Lord, thou God of Peace, and Authour of Unity, Looke downe we beseech thee in thy tender pitty upon the miserable distractions, and bloudy divisions of this our Church and Kingdome of England;

gland, who, by our sinfull sepa-ration of our selves from thee our God, are fallen in pieces from one another. Thou, O God, art the center of Unity, and we are like unto so many crooked lines that are fallen from thee our Center by our sinfull and corrupt affections; straiten us againe we beseech thee by thy grace, that being reconciled unto thee, we may be joyned together in thee, and reconciled to one another, *That we may be one as thou art one.*

Unite our judgements in the harmony of thy truth; and unite our affections in the sympathy of thy love.

Take away the spirit of dis-

cord from among us, and put thy spirit of love and amity into our hearts, that we may keep the unity of the spirit in the bond of peace.

That *as there is one body, and one spirit, and as we are called in one hope of our Calling, as there is one Lord, one Faith, one Baptisme, one God and Father of all, who is above all, and through all, and in all* those that are true Christians; so we may be *by that one spirit* united and compacted *in that one body*, joyned together *in that one hope*, unanimously subjected *unto that one Lord*; That we may perfectly consent *in that one Faith*, be quickned together by *that one Baptisme*; That we may be the

united

united children of thee, *that one God and Father of all*; that thou *who art above us all* by thy glory and greatnesse, and *through us all* by thy divine power and efficacy, mayest be *in us all* by thy heavenly grace, and by thy spirituall life, and saving consolations.

Raine downe the cœlestiall dewes, and the cooling showres of thy blessing upon our scorched and inflamed soules, that may quench those hellish fires and unsanctified heates of envy, and wrath, and malice, and fury, of emulation, and strife, and debate, and misguided zeal, which have burnt asunder the bonds of amity amongst us.

And enkindle the holy flames

of divine love and fervent devotion towards thee, and of Christian charity and brotherly affection to one another in our hearts; that we may put on as the elect of God, holy, and beloved; bowels of mercies, kindnesse, humblenesse of mind, meekenesse, long-suffering, forbearing one another, and forgiving one another, if any man hath a quarrell against another, even as Christ hath forgiven us. And above all these things, that we may put on charity, which is the bond of perfectnesse; that so speaking the truth in love, we may grow up together into him in all things, which is the Head, even Christ.

Give us the grace of self-de-

denyall, that we *may not seeke our owne, but every man anothers welfare.*

Breake off our hearts from our private interests, and give us publike spirits, that we may all labour for the common good, and be ready to sacrifice all our particular advantages in the things of this world unto thee our God, for the procurement and maintenance of the publike peace and preservation. Deliver us from the slavery of those earthly affections which divide us from thee, and from one another, and give us heavenly minds which will unite us unto one another in thee our heavenly Father.

Unite us under one rule of

sound Doctrine, and pure, and orderly Worship in the Church; That all siding, and partiality, and contradiction, and *admiring of mens persons because of advantage*, and all tyrannizing over mens consciences, may be wholly banished, that *we may seek after the things that make for peace, and wherewith one may edifie another*.

Teach them that are strong to bear the infirmities of the weak, and not to despise them, nor to offend them, but to be tender over them as over the poor feeble members of the same body, and as over the little children and spirituall infants in thy Family.

Teach them that are weake,

not to judge those that are strong, but to labour to attaine unto strength with them.

Let not them that are wise contemne the simple: nor those that are simple envy those that are wise. Let not him that standeth trample upon him that is fallen, but endeavour to raise him up *in the spirit of meekenesse, considering that he also may be tempted.*

Nor let him that is fallen reject the help of him that standeth, but receive it thankfully that he may be restored by it.

Teach them that are in high estate, not to scorne or to oppresse the brother of low degree.

And

And them that are in a low estate to be content with their condition, and not to emulate or behave themselves proudly against those that are honourable.

Suffer not the rich to despise the poore, knowing that that is to reproach their Maker; but rather make them willing to relieve them. Nor suffer the poore to murmure against those that are rich; nor let their eye be evill because thou art good. Let not the subject intrude into the Office of the Magistrate, nor the inferiour Officer into the station of the superiour. But keep every member of this Church and State within those bounds and

limits

limits which thou hast set them; make them to study to be quiet, and to doe their owne businesse.

Make us all to be like affectioned one toward another: To weep with them that weep, and rejoyce with them that rejoyce: To remember them that are in bonds as bound with them, and them that are in adversity, as being our selves also in the body. And that the disjoynted bones of this distracted State may be set againe by thy goodnesse, O Lord reduce us all under obedience to thine Anointed, our gracious and pious Soveraigne; Under one righteous and just Law and government. Banish from

amongst

amongst us all war, and bloudshed, and sedition, and confusion. Suffer us no longer to be the devourers of one another, but rather make us ready to lay downe our lives for one another. That so all our unhappy divisions and differences being compoſed, *we may lead a quiet and a peaceable life in all holineſſe and honeſty. And let the peace of God rule in our hearts, to which we are called in one body,* through Ieſus Christ our Lord.

Amen.

A Prayer for the members of the HOUSES, *and of* the ARMY.

OMoſt glorious God, who by the precept and example of thy deare Sonne haſt taught us to pray for our enemies, oppreſſours and perſecutors: We heartily beſeech thee looke downe in thy mercy upon the ſad and wretched condition of thoſe Members of the Houſes of Parliament and the Army, who have thus long gone aſtray from thee, and have through thy juſt judgement upon us for our ſinnes been the inſtruments of injuſtice and oppreſſion unto the people of

this Nation. Lord we know there hath nothing befallen us by them, but what thou in the counsell of thy divine wisdome hast fore-appointed and ordained for us, and is farre lesse then our sinnes have deserved from thee, and thou hast assured us that all things shall worke together for the good of those that love thee our God. It is not therefore for us O Lord our God, to murmure against thy will, or to resist thy good pleasure, but to acknowledge thy justice, and admire thy mercy, in that thou hast been pleased to correct us so gently, and to punish us so farre lesse than our deservings. Neither dare we to fall into

any

any furious or revengefull thoughts against our adversaries, although they have been thus cruell unto us: But as thy sonne hath taught us, so we desire to put it in practice, beseeching thee that thou wilt take pitty upon them, and that thou wilt be pleased now at length to soften their hearts, and to open their eyes; That they pursue no further their workes of violence and rebellion, but that having a true sense of their great iniquities, and being truly humbled before thee for their sinnes, they may lay hold upon thy gracious offers of mercy toward them in Christ Jesus, and leaving all their evill and seditious courses, may

refuge unto thee their God, their obedience unto their Soveraigne, and to the affections of justice and charity toward their Brethren: That upon their unfaigned repentance thou mayest receive them into thy favour, and that their soules may be saved in the day of the Lord Jesus. Lord, we know thou art a God, thou art able to doe all things: Thou stillest the raging of the Sea, the noise of the waves, and the madnesse of the people: Thou canst tame the fiercenesse of the most savage Lyons, and make the Woolfe to dwell with the Lambe, and the Leopard to lye downe with the Kid: Thou canst cause the fire to forget its

fury and rage, and thou refrainest the wrath of man: Thou by the power and might of thy grace didst meet *Saul* in the midst of the very heate and violence of his persecuting zeale, and didst turne him into a *Paul*, a meeke and faithfull servant unto thee, and madest him of an enemy, to become not only a member of thy Church, but also a glorious fellow-sufferer with thy people.

Lord shew the like power of thy mercy and grace unto these our persecutors, smite them to the ground with an apprehension of their great cruelties and bloudy oppressions, that they have exercised against

against thy poore Church and people; and raise them up againe in the apprehensions of thy tender love and goodnesse in Christ Jesus. Thou who hast pardon for the greatest sinners that come unto thee with penitent hearts, and a firme beliefe in thy Son Christ Jesus; as thou pardonedst *Paul*, so Lord pardon them: As thou convertedst *Paul*, so Lord convert them, &c. and let them not pursue the destruction of their owne soules. If it be thy blessed will O Lord, bring them home unto thy fold: Let not their successes beguil them any more, nor any evill engagements detaine them in their sinnes. Suffer them no

more

more to set up their carnall policies against thy spirituall and heavenly wisedome; but bring down every high thought in them unto obedience to thy heavenly Word; make them to know that there is no shame but to be wicked, and that their greatest honour will be to forsake their sinnes, and to returne speedily and entirely unto thee their God. O Lord breake in sunder those chaines of corruption, whereby they are held from thee, and deliver them out of the snares of the Devill.

O quench the fire of that malice and rage which is enkindled in them against us thy poore people, and inflame them with Christian affecti-

ons

ons towards us againe.

As for us, O Lord, make us patiently to endure what thy fatherly hand shall be pleased to inflict upon us, whether by them or by any other meanes, and give us alwayes a readinesse of heart to forgive all those injuries that they have done unto us, and to embrace an hearty reconciliation with them, whensoever they shall be moved by thy grace to give over their unjust cruelties against us: and Lord lay not those sins unto their charge.

Grant this O Lord
for Jesus Christ
his sake. *Amen.*

* * *

A Table

A Summe of divers principall things contained in this Booke.

1. *AN introduction consisting of various incitements unto Humiliation and seeking of God.*

2. *A discovery of the sad condition of the present estate of the Church and Commonwealth of* England.

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Secondly, In a more peculiar and expresse delineation of the corruptions, depravations and devastations thereof, illustrated by the consideration of our former happy condition in matter of Religion, of Peace, of Liberty, of Government, of honour and reputation.

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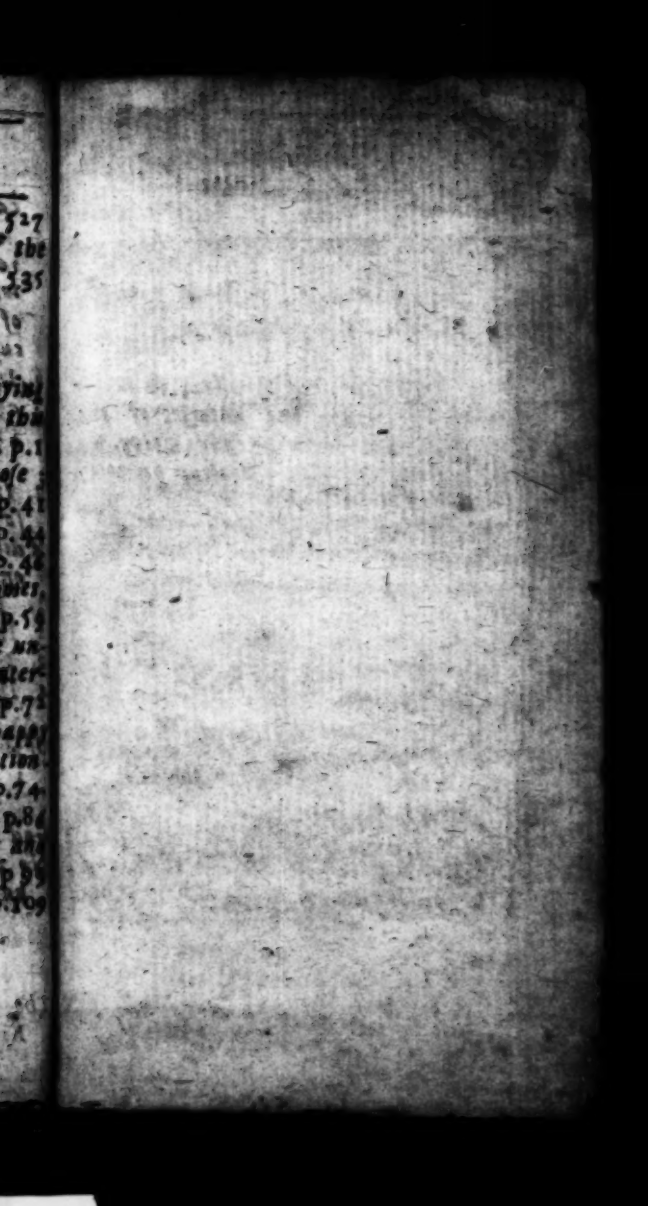
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